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TEN YEARS' EXPERIENCE IN THE STUDY OF PSYCHICAL PHENOMENA.¹

LADIES AND GENTLEMEN: I am aware that the title of my lecture is somewhat ambiguous, so let us start with a definition of what we mean. Psychic phenomena may be studied either in a broad or a restricted sense. They are, in general, the expression of the soul's consciousness; and this consciousness consists of what the soul has felt, has thought, has loved, and, above all, of memory, that divine link between the finite and the infinite. But to-day, in discussing psychical phenomena, I refer more particularly to that unusual class of phenomena, for the study of which this society was organized. These are thought-transference, hypnotism, psychometry, clairvoyance, and that large class known as psycho-physical manifestations.

Let us ask old Father Time to turn over the pages of the world's diary, and let us see if we cannot trace these phenomena back through the ages which have gone; and if we find him in a good mood, perhaps he will tell us again some of the stories that he told his early children, primordial man. Let us fancy, for a moment, those early times, when primitive, simple man read his lessons directly from nature and not from books, and we shall find that every streamlet had its nymph, every flower its guardian spirit. When the wild winds blew it was the anger of the gods; and the breezes sighing through the woods in the golden summer days were the whisperings of the goddesses, soothing their children, the trees and flowers, to rest.

Let us go a little farther on in the world's history, and we find organized priesthoods. In the dreamy, poetical orient lands massive temples were built, and from their altar priests, priestesses, and prophets held sacred commune with the Spirit that gave them life. Just here I wish to call attention to some facts which I shall have occasion to notice again. First: The prophe-

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T. E. ALLEN.

cies which have characterized every form of intelligent religion, found conception and birth, paternity and maternity, in the land of the East. Let us notice some of the men and women, and study their characters as portrayed in their writings, and we may, by comparison, find something which will help us to understand the great universal law underlying the foundation of all phenomena of this class. Picture, then, a temple to Isis and Osiris. Let its splendid glory be illuminated by the soft light of the silver moon. Call by fancy from the dark halls of the Beyond those dusky children of God, who in their way worshipped and prophesied, and we find ever one keynote sounding through all their hymns, one sweet refrain closing every stanza; the keynote was a note of praise to the Divine Spirit of life, and the refrain was the ever-expressed hope that has lived through all time—the hope of immortality.

Let us stop our fancy, and consider what the history of the time of the Pharaohs reveals to us. We are taught that there was a class of men and women who possessed certain qualities which, in certain states, enabled them to read the book of fate, sealed to ordinary eyes. We find that certain accompaniments were necessary, certain ascetic conditions must be observed, in order that these unusual beings might give the light and help which the multitude needed. Follow me now from the land of the Nile, and, in the diary of old Father Time, we come to a page whereon the tales of fair Greece are told; here the oracle of Delphi spoke forth its wisdom; upon the altar hecatombs were offered, and gifted beings read in the various symbols the pleasure or displeasure of the gods.

Let us turn yet another page, and we are carried to the land of the Hebrews. We may fancy that we hear Isaiah's eloquent voice pleading with the people, earnestly beseeching them to turn from the ways of sin, and to lead pure, ascetic lives. Turn now from Judea to Rome, in the height of her pomp and glory, and here, again, we find the ascetics, not only inspired by words of spiritual wisdom but also endeavoring to stem the tide of vice and dissipation which was overwhelming the then civilized world. On still another page in Roman history we read of the wild cry of the barbarian, as with his exultant song of triumph he beats down the Roman arms, now grown weak; but amid all the din and confusion the soft, sweet chant of the Christian priest is heard. Follow me then into the Dark Ages, when the night followed the day of Roman civilization, and midst the inky blackness which enveloped the mental horizon of all the world, we find the monk and the nun dreaming dreams, seeing visions, and uttering prophecies. Let us turn over the black pages of the world's darkness, until we find Martin Luther and the reformers

coming to the front. Here again we hear the song of inspiration dominating the shadowy galleries of superstition; here we see religious enthusiasm mastering greed; here are brave men and noble women communicating with God.

A little farther along, and we find Emanuel Swedenborg reading in nature and nature's God the doctrine of spiritual correspondences; and he, too, with his clear, spiritual insight, told of events happening far away, and reinterpreted the divine wisdom. Turning still a few more pages, we come down to the time when the prophetess of the Shakers wrought by her magic tongue upon her followers, until they, too, knew the ecstatic state, and dreamed dreams, and gazed through the thin veil into the great Beyond. Turning another page, we read of stern New England, where among her austere, religious population dwelt the witch and the wizard, who, together, hand in hand, were burned at the stake. Turn back a few pages, and we read of Jeanne d'Arc and her glorious martyrdom.

And now let us pass on through the pages of American history, and amid its hymns and revival services we learn of another sect springing into life—a sect whose fundamental principle was based upon the claim that, under certain conditions, certain sensitive beings were able to communicate in various ways with those who had passed into the so-called eternal land of death, and that by their wonderful insight this vast kingdom, the way to whose portals lay through the dark valley of the shadow, was not at all a kingdom of darkness and silence, but was a land of glorious light, teeming and swarming with the countless *milliards* who were perpetuating their existence, and finding an excuse for that eternal life in the acquisition of eternal knowledge.

Let us now leave the spiritual side of old Father Time's records and turn to another volume of his diary, in which we shall find an account of man's struggles against the diseases which crippled and maimed his body. Let us listen first to the miracles wrought in bygone days, when God loved his children and bade disease vanish—in the days when Medicine and Religion had a wedding; and then, as the world progressed and material science grew, this couple, both beneficent in their designs, became estranged and divorced. And yet, with all man's efforts to treat his body like a machine, occasionally the soul would rise above matter, and Religion, meeting the good in her husband, Medicine, would imprint upon his lips a loving kiss, and the sick and the dying would raise a hymn of thanksgiving. But again the material predominated over the spiritual, and Esculapius, instead of revelling in life, would hunt through the charnel-houses, and beat with dead men's bones a ghastly accompaniment to the threnody which came in piteous wails from the sick and

the dying. In vain did Hippocrates and Father Galen study anatomy, in vain they boiled herbs and made concoctions. In vain do our modern physicians dissect and vivisection, and in this latter practice repeat in a far more cruel and heartless manner the senseless and bloody sacrifice of living things to their cold and pitiless god of science, who gives them no better answer than did the gods of superstition to the blind and ignorant cries of their votaries of old.

We now turn to a brighter and more glorious page in medical history. We find the matchless Charcot banishing disease from the stricken in his own land by his stern and powerful will. We find his followers at La Charité and Salpêtrière, practising not alone upon the bodies but upon the souls and the minds, and using as the agent that despised thing known as suggestion or hypnotism. Let us ask Father Time from whence these glorious blessings come. Are they the result of the laboratory? "No," he says, "they come from the despised religious sects, directly from the heart of the people!" Again, we go through the hospitals and find pain alleviated by the skilled touch of loving, trained hands, and we find diseases which had racked and tortured these sufferers, yielding—not to opium and the knife, but surrendering to the matchless power of the vital human hand. And Father Time whispers to us, softly and confidentially, that this discovery, too, came, not from the surgeon and the physician, but was an expression of force inherent in the lives of those who could feel the pangs of suffering which afflicted their brethren. What though many discoveries have come, not from the learned, but from the meek and lowly? It has ever been the duty of the scientist and the cultivated man to gather together these discoveries, to classify and arrange them, and to put them into shape, that the world may better use them. And so, ladies and gentlemen, I shall endeavor to-day to gather these phenomena, and, by carefully scanning them, learn, perhaps, to understand their laws, and thus bring them to a riper and richer development.

I now come to the narration of my own personal experiences, but shall omit such as cannot be easily demonstrated by any one who will take the trouble to try. I am well aware that incredulity and skepticism are the handmaidens who wash the feet of knowledge, and, by their soothing lotions, enable him to tread his thorny way. Suffice it to say, then, that certain startling experiences occurred in my own life which compelled me, whether I would or no, to devote the major part of the last decade to the study, in a very practical manner, of about all the phenomena classed as "spiritualistic." Picture me, then, please, attending *séances*, sitting in smaller circles, or alone with private parties, for a num-

ber of hours each day, seeking, either in myself or from others, a farther knowledge which would prove or disprove the claims of modern spiritualism. In this way I have been thrown in contact, during the last ten years, with some three or four hundred persons, all of whom were practically believers in spiritualism, and very few of whom were professional mediums. The greater part of them, however, believed that they possessed in some degree the power of communicating with disembodied spirits. And what I then experienced can be readily demonstrated, as I said before, by any one who will take half the trouble that I did to study it. What I have just said will illustrate the prevalence of these phenomena. I have also searched the literature bearing upon all the kindred subjects, with the greatest care. My investigations, it is true, were carried on with all my prejudices in favor of, and all my nature bent upon proving the truth of spiritualism.

Now for the phenomena. The first phenomenon investigated by me was that known as psychometry. Having previously read the writings of Professor Denton, I proceeded to experiment in the following manner: There were under observation some ten or twelve persons, most of whom were ladies. We began by sitting in small parties, at a table, in the usual manner so well known to all. On these occasions I noticed that a certain number, after sitting a short time, would undergo various contortions. Some claimed to see lights, others spoke of creeping, crawling sensations, while yet others could feel or see nothing. Some, when pencils and paper were given them, would simply make marks upon the paper — others would write legibly; while the pencils were thrown from the hands of one or two, apparently by an involuntary motion. It was a fact, that all of those who met with any success, *were singularly susceptible to hypnotic suggestion, or, indeed, to any suggestion.* Among those who wrote legibly, two claimed to be aware of what they were writing, and one denied any cognizance of what her hand was doing, and she wrote as readily while reading aloud, as when her attention was not engaged. Indeed, she surprised us one evening by reading aloud in German and translating, while her hand wrote rapidly in English upon another topic.

The greater part of her writing was trite and commonplace; a little was remarkable, inasmuch as she would sign names unknown to her, and state facts known at the time to no one present. Next we proceeded with psychometrizing various articles — a clean handkerchief, just purchased, a knife obtained from a sailor, and a lock of hair from an actress. The knife was given to the lady who claimed to write unconsciously, and she gave, in brief, a fair physical description of the man; she questioned adroitly as to the occupation and habits of the possessor, and finally made a state-

ment approximating the truth — that is, that the man worked about boats, and was near the water a great deal. Three things were noticed in reference to this person: first, that it was easy to lead her astray by a wrong suggestion; second, her readings were nearly all interrogatory; and third, there was always a want of definiteness of statement. The lady's physical condition seemed largely to govern the accuracy of her statements, and she was much influenced by the temperaments, the skepticism or belief, of those around her. From the lock of hair of the actress, given her at another sitting, she made some fairly accurate statements, giving it as her opinion that the lady was either a public speaker or reader. When given the handkerchief, she was willfully misled by a number of suggestions, and erroneously described an imaginary party, who did not exist, and an imaginary history of the handkerchief.

Let me say right here, and thus dispose of the whole matter, that I never saw a sensitive, professional or otherwise, who could not be misled by suggestions. And let me again emphasize that it is my earnest belief, born of careful investigation, that *the great majority of sensitives can be made by suggestion to describe people and things which exist only in the brain, and are conjured into life by the words and intents of the persons with whom they are in contact.* For instance:—I sent a lady to an amateur medium, who never in any way received compensation for her services, stating in a letter of introduction to her, that the lady was in distress about her daughter, who was doing badly, and requesting her to give the lady any possible help. The sensitive promptly described a daughter who never existed, placed her in imaginary environments, and went to the absurd length of giving the name of a lover, who was yet to be born. And yet at other times, this same sensitive would give some of the most remarkable evidences of psychic power of any one I have ever seen. I know the query arises in every mind: "Why is this? Are all sensitives liars? Are they bent wholly upon the bad?" No, indeed! I do not believe it! And I think if you will follow me closely, you will find a rational explanation a little farther on.

Let us return to the phenomena. The sensitive who psychometrized the former articles, also psychometrized, during fifty or sixty sittings, about twenty-five others. I will cite a few of her successes, and pass to other phenomena. The most remarkable was a reading which she gave from a medal whose inscription was practically destroyed. She stated that it came from Egypt, that it had belonged to an Egyptian officer, that it had been given by its present owner to a museum, and several other minor points. No one present that night knew anything about the medal, as it was given to me by a gentleman in another city, for

the purpose of having it psychometrized, and he carefully concealed the facts. The reading was afterwards verified in every detail; and in fairness let me say that nineteen out of twenty-five experiments with this lady had a large measure of success. I could enumerate a great many more psychometric successes; could give also many ludicrous and pathetic instances of failure. But as this phenomenon is so well known, I will simply pass it with a few brief reflections.

Upon what rational basis can such a thing be accounted for? Are there experiences in the lives of ordinary men and women, which resemble the experiences of the sensitives? I certainly think so. What true lover has not worshipped some little thing as a fetic — a lock of hair, a ribbon, or a picture? And when he fondly pressed it to his lips, has he not felt that a part of the spiritual self of her who gave it was in the gift? And does not the bereaved mother, as she sits weeping for the loved one lost, as she caresses the playthings of the little one, feel that its spirit is called back, and that it answers her heart's yearning cry? I do not believe, friends, that there is one of you here to-day who has not felt the presence of the spirits of those who have wound themselves so closely into his life — who has not had the whole harmony of love awakened by some trifling thing which he has loved and caressed. Will you tell me that this is all association? that it is only a sequence of ideas? You certainly will not if you will stop to experiment and go deep into the recesses of your inner consciousness, and there study the forces that guide your life.

I will now mention briefly some experiments made by me with a lady sensitive who was a non-professional medium. She claimed to have the power of clairvoyant sight. She would describe spirits and give names, after the manner of ordinary test mediums, and with a fair amount of accuracy. Sitting in a dark room one evening three photographs were given her by me in the presence of four persons. They were in sealed envelopes, the room was totally dark, and no one, not even myself, knew what the pictures were. Placing them to her forehead she correctly described the pictures without breaking the seal of the envelopes. These were subsequently opened, and the descriptions were found to be absolutely correct. Let me tell you the manner in which this lady claimed to get these visions. She had been a great sufferer for a number of years, and came to me seeking medical aid. She had been for a long time interested in phenomena of this class, but knew little or nothing about them. Incidentally I mentioned that I was a member of a circle and she expressed a wish to join it. After sitting in the circle three or four weeks, she claimed that she saw shadowy forms; subsequently

she described landscapes, houses, etc. Then she claimed to see through solid walls and closed doors; this we proved to be correct in the following manner: Sitting one evening in a room with six others, she asserted that she could see the furniture in the room below. At her request, two members of the party went to the room and noiselessly changed the position of the furniture, pictures, etc. She correctly described each and every change made. Her ability to see was more accurate when she was in good health than when she was ill. She seldom, however, made wrong statements, but frequently, when disturbed by pain, could see nothing, and did not at any time claim to hear voices. She described no unusual sensations other than those attributable to the sight. Allow me, then, to say that I have experimented with some two dozen persons who possessed in a greater or less degree, this remarkable power of clear-seeing, and the results obtained were the most satisfactory of all phenomena studied. Time and again I have heard them describe people from fifty to a thousand miles away, and give information impossible to be obtained in any other way.

We now come to the consideration of that condition known as the trance state, at once the most mysterious and, to a medical man especially, the most interesting. The testimony of the ages bears witness to the reality of these states. The condition known as catalepsy, in which consciousness is suspended for hours and days, has been familiar to the medical profession for centuries, and is usually the result of prolonged nervous excitement. Somnambulism, too, is a phenomenon about which much has been written. So far as I know, I am the only physician who has studied carefully, from a physiological standpoint, the curious trance condition known so well to those investigating spiritualism. I have endeavored to determine its relations to hypnotism, catalepsy, and other allied abnormal affections.

I will briefly describe to you the condition as it developed in a sensitive under my observation. The subject was a lady, twenty-three years of age, and the trance state developed in the following manner. Sitting one night in a circle at which I was present, she soon complained of feeling cold; then of dizziness; and in a few minutes violent spasms of the trunk and head, accompanied by great pallor of the skin, supervened. Following the spasm she became rigid, like one in *rigor mortis*; the eyes were closed, the muscles of the face fixed and expressionless; she would obey no command, and was apparently wholly unconscious. I slipped a thermometer between her lips, well into the mouth, and the temperature registered 97.2°, after leaving it five minutes. The pulse was feeble, thready, and too rapid to be counted. The rigidity passed off in about ten minutes; the

respiration, which had at first been hurried, became slow and deep; the previously pale face was deeply flushed, the condition then closely simulating opium poisoning. The trance state lasted at the first sitting about fifteen minutes; at the second, thirty minutes; at the third sitting she spoke while in this state, and claimed to be under the control of her departed sister. After the sixth sitting, while in the trance state, she gave correctly the full names of a number of persons deceased, who were readily recognized by members of the circle. She would write with her eyes closed, and made a number of fairly good pencil drawings of different animals, while we sat in total darkness. With each succeeding sitting the muscular spasms and contortions grew less, and after two months she would pass into the trance state as easily as one would go to sleep. She could readily go over different parts of the house blindfolded, and would bring any particular article which had been requested. After about eight months the trance state grew lighter, and we could obtain the same phenomena from her in a semi-conscious condition. As the experiences with this person represent, in a great measure, the average experiences of trance mediums, I will detail some physiological experiments made by me. I mentioned the fact that when the lady passed into the trance state the temperature was at first reduced, and that the heart and pulse were perceptibly affected, as was also respiration. This disturbance grew less as the system became more familiar with the trance state. Scientifically, it was of interest to note the fact that the senses of smell, taste, touch, and hearing, while the subject was entranced, were wonderfully acute. The spirit which purported to control her could hear a whisper between two parties in adjoining rooms, with the doors closed, when no member of the circle could hear even a sound. The various reflexes of the body were all increased, and the pupils of the eyes tightly contracted. The face, after the trance was thoroughly established, was always deeply flushed.

As the trance state of this sensitive represents a fair type of the average trance medium, a great many experiments, including those of attempted materialization, were tried. No psychophysical phenomena, however, were obtained in this case; and as the condition seemed to wear upon the health of the lady, I advised her to discontinue it, which she did for one year; after which time she again resumed it, and with much more brilliant results. Instead of being under the purported control of one spirit, she claimed to be controlled, at different times, by many spirits. On one occasion while entranced, she gave correctly the contents of a letter (although not *verbatim*), which was at that moment being written to me in Berlin, and also an accurate

description of the writer, who was entirely unknown to her. She foretold correctly his speedy return to the United States, although he had not expected to return for six years. At the same sitting, misled by my wilful suggestions, she gave me a lot of nonsense about an imaginary marble quarry in the South, which was materialized by that magic wand, hypnotic suggestion. I have studied the trance state in over one hundred individuals, during the last ten years, and have obtained some results too startling to be believed; and unless I could reproduce them here, their narration would simply call forth ridicule and skepticism.

It is my purpose here to-day to mention nothing which each member of this society cannot verify for him- or herself. I am well aware that much has been written upon this subject, by persons either deluded upon the one hand, or desirous for notoriety on the other, which would mislead the credulous, or call down upon the whole matter the contempt of every honest, thinking man or woman. There are many conditions simulating the trance state; among these is self-induced hypnosis. I object on principle to this term hypnosis, which means sleep, as the state designated as hypnotic is often anything but sleep. That one can hypnotize one's self, as well as be hypnotized by another, is a fact which was made very plain to me a number of years ago. I had hypnotized a man some twenty or thirty times, for the purpose of curing a delirium. This man, on sitting down by a fire, or on looking at a bright light, would pass into the hypnotic state, and remain so from one to three hours if not disturbed. I found him in this condition one night, and, without my going through the usual process, he would obey any suggestion I made him; he told me correctly five out of seven times the flavor of different odorless substances which I introduced into my mouth when I was ten feet from him and we stood back to back. While in this self-induced hypnotic state I suggested that he was under the control of an imaginary spirit, to which I gave a name; forthwith he jabbered and supposed he was talking the Indian language, while in fact it was only a stringing together of vowels and consonants without rhyme or reason. I told him that I would teach the spirit in control to speak English; this was done by a few suggestions, and, in broken English, he gave me the imaginary names of spirits with whom he supposed he was communicating—while the whole matter was a delusion.

Is this a simple delusion? or is this self-imposed hypnotic condition an abnormal state? This was the question that puzzled me for years; and I know that every man or woman present, who has habitually followed up spiritualistic *séances*, has observed from time to time, individuals who, while they believed they were

under the control of a disembodied spirit, acted in such a manner as to make one regret (if their actions were the result of spirits), that there is a future state from which such nonsense could come. I have in my mind now a woman who for fifteen years talked a senseless jargon, supposing all the time that she was talking Italian. I induced a genial son of Italy to address her in his native tongue, and when they mutually failed to understand each other, she in plain English scolded me roundly for my want of faith, and left the Italian and myself alone, while in the next room I could hear her loud voice speaking bitter words of condemnation for my attempt to disillusionize her, and the Italian asked in a plaintive, frightened tone if *I* were crazy as well as *the woman*.

But seriously, ladies and gentlemen, I have found the following results from a study of this self-induced hypnotic condition. The subjects are never wholly unconscious; the muscular contractions are more regular and have more purpose in them than when the genuine trance state is developing; the heart and pulse are not seriously disturbed, unless as a result of violent movements; the expression of the face, instead of being fixed, is usually excited; while the face may be flushed from the muscular exercise, it does not have that dark hue which has been observed by me in many cases of genuine trance; the flush is never preceded by the pallor; if the person claims to be under the control of a spirit the language is generally egotistical and purposeless. The memory is preternaturally active, and the subject will remember things which would not occur to him in his normal condition.

Allow me, then, to make this whole matter clear. I believe from careful investigation of some hundreds of people that much of the spurious phenomena found among spiritualists is not a wilful attempt to deceive, but the subjects are hypnotized, possessed, if you please, with an idea which so dominates their sphere of mental activity, that they really believe their own individuality is transformed into that of another. And again, a person capable of becoming self-hypnotized can usually, under proper conditions, pass into that deep trance previously described, and obtain phenomena of which there is but one rational explanation.

When we realize the possibility of self-hypnotization, and the fact that these sensitives can not only pass into the genuine trance, but can be so hypnotized by an idea, or by a thought, that their whole individuality will be changed, we can readily understand the strange admixture of truth and error which we so frequently hear in the utterances of mediums. I do not think any one present has ever considered the vast possibilities of self-

hypnotization. Go with me, if you will, to the Orient land, and witness some of those old sheiks, as with their black flag, they lead a host of fanatics. They are so dominated by their religious idea, that their whole nervous and mental equipoise is upset, and they, in this high state of excitement, bent upon forcing their religion into the hearts of men by the sword, slay all with whom they come in contact, until they are shot down by the soldiers. Go, if you will, to the wild West, where a remnant of the savage Indian race still dwells, and we find him dancing the ghost dance, lashing himself into fury, to himself meet death at the hands of the soldiers. Or, go with me to the sunny South, in our own country, and witness the pandemonium that reigns in the revival meetings of both black and white. I well remember the wild peals of hysterical laughter that rang from a young woman, who believed the Holy Ghost had descended upon her. I remember, too, spending the night with a friend, who was so possessed with the idea that he had committed the unpardonable sin, that his stay in a mad house for five or six months became necessary. Who has not witnessed an epidemic of delusions, so to speak, which would so take possession of the minds of the people, that the commands of reason and common sense would be wholly disregarded?

Having shown the possibilities of self-hypnotization, let us analyze the temperaments of these sensitives, who have left such an imprint upon the medical and religious history of the world, and I think we may find something which will enable us to understand many apparently irreconcilable facts. I have for twelve years been a student of that department of medicine known as neurology. I have witnessed all that strange array of phenomena classed by medical men as neurasthenia and hysteria. I have seen a number of nervous young women, and a few men in a similar condition, who, besides being given to those hysterical states of laughing and crying, were afflicted with various forms of temporary paralysis, which would disappear, either from treatment by electricity, by the human hand, or by the application of metals. I have found in the mental makeup of these people a great exaggeration of the *ego*, as manifested by a love of notoriety and a desire to be considered *unusual*. They are invariably keenly susceptible to environments, and easily acted upon by the minds of those around them. These are all without exception hypnotic sensitives. They can, under proper stimulus, rise above their petty weakness and while in this exalted state come into rapport with the best thought of the world which they have read in the past. On the other hand, they can stoop to the pettiest acts of deception, for the sake of gratifying their vanity.

It has been my privilege to study the lives of a few of the geniuses in music, art, and literature, and, without exception, they are sensitives, capable, on the one hand, of the grandest achievements, and on the other, of being the vilest objects of contempt. Let me say, then, I believe the keystone to the explanation of the whole question of psychic phenomena, lies not only in the proper recognition and understanding of the delicacy of the equipoise of these sensitives, but also in the recognition of the fact that this condition is one of soul and not of body — or, to express it in medical language, it is a psychopathic and not a neuropathic condition — and that their nervous systems are the result and not the cause of their spiritual condition. Again, they differ in degree only, and not in kind, from the rest of their fellow-men.

Beethoven did not create, but only voiced the accumulated expression of the music of the ages. In his soul he breathed all the joy that the world felt. The merry peal of the maiden's laughter at her first awakening of love, the triumph and cry of Liberty that rang from a newly-enlightened multitude, the piteous moans of the dying upon the battle-field, and, above all, the accumulated yearnings and pleadings of souls for centuries — these were the inspirations which Beethoven gathered together in music, and sent heavenward to lay at the foot of the throne of God.

And now we come to a consideration of the psycho-physical phenomena, so-called. Can the souls from the Beyond come in mighty legions and wage war upon the battlements of dead matter? Can they cause it again to resound with life, and make it a medium of communication, and, indeed, a true bridge between time and eternity? These questions also I have sought earnestly to answer for years; and I believe I have answered them in the affirmative.

I will not recount to you my many investigations, but will give you briefly some of the results — results which I believe you may easily verify in your own persons and in your own homes. As regards the phenomenon of independent writing, I know positively of at least five persons who have obtained, and for aught I now know, still obtain writing between closed slates. I will cite the history of one as an illustration. The sensitive is a lady, twenty-two years of age, of an exceedingly neurotic temperament, highly educated, and, like one of my other sensitives, is also an invalid. She was told by some one that she could obtain writing between closed slates. She sat in the usual manner, the slates resting upon a table, and her hands upon the slates. Without going into details, suffice it to say that, at first marks, then ill-formed letters, then well-formed letters, and then

messages came. These were obtained while she sat alone, and without the knowledge of any one. She informed me one evening that she had a message for me which was written between two slates. And the message was true—I would I could tell you how true. It came from a soul beyond, and my own soul, recognizing its truth, said "Amen!" Again and again and again they came—each truer than the first, each nobler than the last, until, from every moral recess in that strange temple which God has built for the soul, there came such a cry of thanksgiving and joy I would that every one present could know it. But enough of this.

I have witnessed a few phenomena which I have never seen recorded in books. Sitting with a sensitive, a young man, one evening, in company with three other persons, some water in a glass near him began to boil and foam, as though a jet of carbonic acid gas had been turned upon it. One of the parties threw the water from the glass, washed it clean and refilled it from a faucet. In five minutes the water again began to seethe and foam, as though some restless spirit had taken possession of it; and then the glass, without any visible agency, was snapped into many pieces and the water spilled upon the table.

Ladies and gentlemen, I believe the time is near at hand when Science and Religion will have a wedding, and in their perfect union there will be embodied perfect knowledge and perfect love, and the universe will shout in glad delight a bridal chorus, and all things will be found teeming with eternal, unending life. And on that glorious wedding day the only dead thing in all God's universe will be that kind "Old Reaper," of whom Longfellow sang.

JAMES R. COCKE, M. D.

Boston, Mass.

THE RELATIONS OF PHYSICAL AND PSYCHICAL PHENOMENA.¹

KNOWLEDGE has grown apace within the past fifty years. It is generally admitted that more has been acquired in this time than in all the preceding centuries. Furthermore, the knowledge thus acquired has not been simply an addition to the mental possessions of former days; it has instead been of such a kind as to completely overthrow nearly all former notions of nature and its mode of operations, and the new product can hardly be allowed to be an outcome of the work of earlier men. It is in the nature of a catastrophe where old continents have sunk and new ones have arisen from old ocean beds.

This generation lives in a new world with new environments, new ideas, new explanations, new philosophy, new ideals, and new beliefs. We have new astronomy, new chemistry, new physics, new psychology, new natural history, and everybody is on the *qui vive* to know what can possibly come next. This does not mean that nature goes on in a different way from what it had hitherto done, but that we have mentally grasped a new and transforming idea. We have reached an elevation from which it is possible to survey a broader field, and can interpret phenomena better because their relations are better perceived, and because of this it is seen that the old interpretations were all wrong, and, indeed, were worthless because not true. While all this is granted readily by most thoughtful persons, there are not a few who recognize the changed opinions in the various sciences and philosophy in general, who are not at all persuaded but what the present philosophy of things, which is dubbed evolution, is itself only a passing phase and may itself presently give way to some new and possibly truer conceptions, being content to be mildly agnostic on such matters, and willing to wait with patience for more light. There are some who think the new philosophy does not take account of all the known factors, if, by chance, there may not be unknown factors of as much or more importance than any which have been included, and which a final philosophy of things will certainly include, and such object strenuously to the limitations which the current philosophy seems to set to knowledge and to the ideals of the race.

¹ Read before the Psychical Congress, Chicago, and before the American Psychical Society, Oct. 25, 1893.

The man of science hears rumors of phenomena which are said to be as certain as any in his own field, which he has never investigated, and which cannot come into his category of related things. Some of these reported happenings are as marvellous as any miracles that have been recorded. Persons of undoubted probity have reported phenomena taking place in their presence which, if true, give credence to many things for which in the past men and women have been burned to death as wizards and witches. Thus I have an acquaintance, an eminent man not given to romancing, who assures me he has seen, in undimmed light, a chair ten feet from any person rise as if some one had hold of its back and come and set itself down by his side. Something of the same kind is said to have taken place in the Milan experiments of last fall. Mr. William Crookes tells us that the weight of a body has been changed to be more or less according to an effort of the will of Mr. Home, and likewise in Milan the weight of the medium varied as much as fifty pounds.

Now there have been numerous attempts to define a miracle, for the purposes of philosophy, and usually it is not the thing accomplished so much as the means adopted for doing it. The antecedents of the event are supposed to be other than the usual ones, which might do the same thing. Thus, a chair may be moved by a person who lifts it and carries it to a new place, but the chair may be pushed by a stick or pulled by a string to a new place, while no one touched it, and all who have been to see Hermann, and other magicians, have seen things move about in a surprising manner when no one touched them. In such cases it is believed that none but well-known means are skillfully used to produce such displacements, and that any one might learn the art if it were worth his while. In other words, no one thinks he is looking at a miraculous event at a magician's show, no matter how surprising the thing done; but if any person should be able to make a chair, or an object, move from one place to another without the mechanical adjuncts of some sort, which are needed by others, by an act of will rather than by the employment of what we call energy, such a person is able to work what has always been called a "miracle." His method of doing that thing is a supernatural method, which is not the gift of every one even in the slightest degree, for any one can try and satisfy himself as to whether he can, by any simple act of will, make the tiniest mote in a sunbeam or the most delicately poised needle move in the slightest degree. This is the common experience, and because it has been found by experience that matter never moves except when some other body has previously acted upon it with a push or a pull, it has come about that we have reduced the experience to the statements embodied in so-called laws of

motion, have found them to be justified and without any exception so far as investigation has gone, and this, too, by a multitude of persons for two hundred years. As modern science rests upon a mechanical basis, as it is concerned altogether with the phenomena of matter, and the relations of the phenomena, and as these have been found in every case that has been fully investigated to conform to mathematical laws rigorously, not partly or dubiously, is it not much more probable that any other phenomenon, no matter what, that involves matter and its changes, does conform strictly to the general laws, than that these laws are sometimes inoperative?

Probably the whole thing resolves itself into this: Are the fundamental properties of matter variable? Some of the phenomena alleged to happen at *séances* imply that they are. How strong the case is against such assumption, I think is not perceived by many persons who give credence to the happenings, but who are not well equipped with physical knowledge. Many persons seem willing enough to admit physical laws and physical processes in what they take to be the field of physics, but they hold that there are other fields just as certain, and among such, mind, that controls matter and its forces, and to which it is not necessarily subject; that it is perfectly philosophical to think that mind may exist independent of matter and its relations, and be able in this condition to control phenomena.

Let us examine this. Assume that every physical process in the world should be suddenly stopped, so there should be no change. That would mean that all motions were stopped. There would at once be neither day nor night, for these are due to the earth's rotation; no light, for light is a wave motion; there would be no heat, for heat is a vibratory motion; there would be no chemical changes, for they depend upon heat; there would be neither solid nor liquid nor gas, for each depends upon conditions of temperature, that is, of heat, which is assumed to be absent; there would be no sight, for that implies wave motions; nor sound, for that implies air waves; nor taste, for that implies chemical action; nor smell, for like reason; nor touch, for that implies pressure — the result of motion. The heart would cease to beat, the blood to flow, and consciousness would be stopped. Every one of the senses would be obliterated or annihilated; nothing would happen, because there would be no change anywhere. Every phenomenon in the world of sensation would be stopped because every phenomenon in the physical world had stopped; which is the same as saying that all we call sensations are absolutely dependent upon physical changes going on all the time independent of our will or choice, and which cannot be controlled in the slightest degree by anybody. Every phenomenon of every

kind, then, consists in, as well as is dependent upon, matter and its motion, and there is in the whole range of experience no example of any kind of a phenomenon where matter, ordinary matter, is not the conditioning factor. There is no known case where force or energy is changed in degree or direction or kind but through the agency of matter. Every kind of a change implies matter that has thus acted. What is called the correlation of forces means that one kind is convertible into some other kind of energy, as heat into mechanical energy in the steam engine. But the engine, a material structure, is essential for the change. What is called the conservation of energy means that in all the exchanges energy may undergo, as heat into light, or work of any kind, the quantity of it does not vary. The matter as such does not add to, or subtract from it, hence only a material body can possess energy, and a second material structure is necessary in order that the energy of the first should be changed into any other form. So it appears there must be at least two bodies before anything can possibly happen.

This all means that what we call energy is embodied only in matter, and that what we call phenomena is but the exchange of energy between different masses of matter; also that these exchanges take place with mathematical precision, else prediction would be impossible, and computation a waste of time.

Now assume that the physical structure of an individual was kept intact, and that every atom and molecule in the body maintained its relative position after all motions had ceased. Assume, too, that the mind or soul, or whatever one chooses to call the conscious individuality, was present and capable as ever of acting upon the material structure; can a single atom be moved in the slightest degree? If any be moved, then energy has been expended, energy which must have existed elsewhere or have been created *de novo*. For conscious perception, whether sight or sound or any other, motions embodying energy are essential, as pointed out, and hence to produce any perception some motions would necessarily have to be initiated, and to initiate them energy from some source must be supplied. All the energy the matter had has been destroyed, according to the assumption; so if any movement has begun, it must have been created or produced from some other unthinkable condition which was not energy, in some such sense as matter is supposed to have been created, in which something is made out of nothing. The demand is for creative power. Admit for the argument's sake that it is done, and matter begins to move in any kind of a way; so far it possesses energy, physical energy as embodied in matter. Call the amount of it "A." Now if the original condition of things was established, so far as the amount of energy was concerned, which may

be called "B," then the whole amount of energy is "A plus B." It will make no difference in this sum if one supposes that the original motions and energy were not interrupted, for if, on account of mind action, any particle moves more or less than it would have done with its original supply, then something has been added to the store of energy in matter, and what is called the conservation of energy is not true.

Until all phenomena have been examined there will be obscure happenings and things to be explained by some one who can, but it is no final explanation of anything to say, "A man did it," or "An intelligence did it." What kind of changes, that is, what kind of phenomena, the forms of energy we are now acquainted with are capable of producing no one can now limit, certainly not one who has not been to the pains to understand how the simpler ones take place. I have often been told that things cannot move in certain ways, or certain things cannot be done except by intelligent action or guidance, but it may be remembered that Kepler thought guiding spirits were needful for making the planets move in their elliptical orbits. If one must explain an obscure phenomenon, is it not wisest to explain it in accordance with what we know rather than in accordance with what we do not know? It is better for one to acknowledge his ignorance of the cause of it than to go romancing for a reason, and repudiate all we really do know and its implications. A juggler may do the most surprising things before one's eyes, but if one cares to inquire into the antecedents of anything done he will have no difficulty in tracing it as far as the breakfast. What is meant is, the juggler does nothing which does not require energy, energy of the ordinary sort, in the same sense as if it had been required for sawing wood or walking up the street. As for consciousness, dexterity, and all that is implied in both, I pointed out a little way back there could be neither in the absence of those changes which constitute physical phenomena, and that not only life itself but consciousness, as we know it, would be impossible without the exchanges in the energy embodied in the cellular structure of the brain. In the light of what has been accomplished in the direction of physiological psychology, it is entirely unwarrantable to assume that even thinking can go on in the absence of physical changes of measurable magnitude, and this is the same as saying that what we call intelligent action is physical at its basis.

There is such a formal agreement as well as actual connection between conscious life and the life of the brain that it is not to be supposed any one who has properly attended to the facts will venture to deny them. Argue as one will, it is true there is no experimental knowledge that is a part of science, of conscious-

ness separable from a material structure called brain, in which physiological changes take place as the conditions for thinking as well as for acting. This is the only known relation of mind and body. However this association of such apparently different provinces is to be explained, it is still true that for every phenomenon in consciousness there is a corresponding phenomenon in matter. Psychologists have pointed out that the phenomena indicate an identity at bottom between the activity of consciousness and cerebral activity. To follow this out into particulars would be interesting and perhaps profitable to most, but the significance of it here is that even in the psychological field, where the opportunities for investigation are right at hand and most is known, there is no evidence for consciousness apart from a material structure, or that the law of conservation of energy does not hold as strictly true here as elsewhere in physics. So there is no experimental reason for assuming the existence of incorporeal intelligencies. There is no psychological question that it is not at the same time a physiological question.

Experimentally it appears that the association of mind with matter and energy is not of such a nature that one is at liberty to assume their dissociation any more than one is at liberty to assume gravitation or magnetism as independent existing somethings controlling matter according to certain laws. So any hypothesis invented to account for an occurrence that is not yet explained ought not to be in contradiction to everything else we know, and ought not to be entertained except as a last resort, and the hypothesis of disembodied intelligencies acting now in and now out of the field of material things is such an one. If such phenomena really happen at *séances*, as are alleged, then we have to do with affairs strictly within the line of physics, whether such phenomena are so-called mental or so-called physical. It is useless to affirm that the two are such radically different phenomena that the methods of the latter are not appropriate in the former, and the extensive laboratories for physiological psychology, which are now being established in all the larger institutions of learning, is a sufficient denial of the proposition.

The term psychics is intended to denote something different from the phenomena of psychology as manifested in a given organism. It is supposed to relate to the sympathetic relation of one mind to that of another quite apart from the ordinary physical relations, that is from the senses. As for the mind-reading as exhibited some years ago by Brown and others, I believe it is now agreed that it is due to the sense of touch, and cannot be done without contact. In hypnotic work there has to be "suggestion," and most of the very remarkable cases, such as those in

France last winter, have been shown to be gross frauds. But let it be granted that some of it is genuine, that it is possible in some cases to impart information and discover the thoughts of another without the common resources, it does not then follow that the method is extra-physical. If only here and there is to be found an individual called a psychic, who is thus sensitive, and it is not a race endowment, one no more need to summon a mysterious, supernatural agency to account for it than such is needed for the work of Newton or Mozart. Because a phenomenon has not been explained, and no one knows how to explain it, is no reason at all for supposing there is anything mysterious about it. There are any number of phenomena throughout nature that have not been explained, and no one knows how to explain on the basis of what is known. Such, for instance, is the whirlwind that crosses the field, raising dust and leaves into the air. No one has explained the soaring of birds; no one knows what goes on in an active nerve, or why atoms are selective in their associates. Ignorance is not a proper basis for speculation, and if one must have a theory, let it be one having some obvious continuity with our best physical knowledge.

What is here given is not intended to be a denial that such phenomena as thought-transference, or even the most surprising things such as those described in the Milan experiments, take place. It is only intended to emphasize the probability that whatever happens has a physical basis, and is therefore explained only when these physical relations are known.

A. E. DOLBEAR.

College Hill, Mass.

PSYCHICAL DIAGNOSIS OF DISEASE AND ITS SCIENTIFIC VALUE.

It is our purpose in preparing this article to clear up some of the illusions which have clouded the popular mind in regard to this subject. That mysterious thing, known as disease, has ever possessed a fascination for speculative and imaginative minds, and the goddess of superstition has, in all ages and at all times, cast her magic spell around suffering in all its forms, and has allured, alas! too many minds away from the truth. It is not strange, then, that with the advent of modern spiritualism, when the medical clairvoyant became popular, he should be met with bitter persecution on the one side, and his word taken as divine by his blind followers on the other.

In order to ascertain the exact value of any method, a great many comparisons and tests must be made, and the results observed by those skilful in the branches investigated. With this end in view, a number of experiments were made by the writer and several medical gentlemen associated with him, and he will endeavor to make the results as clear as possible, and as far as may be to divest them of any technical terms that might obscure the subject to the lay mind.

Three different psychics were used in the experiments — one of them an educated physician, the other two, parties in private life; all of them of good social standing and believed to be honest. The methods used by clairvoyants are: first, the clairvoyant goes into a trance state, with the patient present who is to be examined. He then proceeds to describe the feelings of the patient, and states in his own language which organ is affected and to what extent. He usually claims to be under the control of some disembodied spirit. The other method of examination consists in a lock of hair or other article being taken from the patient and given to the psychic, who then proceeds to describe the condition of the party to whom the article belongs. It is a fact well known to every thoroughly trained physician that the physiognomy and general appearance of a patient will be characteristically altered by certain types of disease. For instance, a man with valvular disease of the heart, when the heart is giving out, will present a dusky, blue appearance; a typical case of pneumonia will have a dark, flushed face; a person suffering from a malignant disease, such as cancer, will present a peculiar

appearance, which in the later stages of the disease is characteristic; and so the list might be extended indefinitely.

It is equally well known that there is a large number of affections, in which the most skilful physician, with all the scientific machinery of our present system of medicine, cannot make a diagnosis with any degree of accuracy, and that many lives could be saved by the surgeon or physician if these insidious diseases were detected at their inception. Now, to determine whether the popular belief in clairvoyance is wholly a delusion or has in it an element of truth, and to find out whether this element of truth might not be a diamond in the rough, which, when polished, would shed its glorious light over some of the saddest pages of human suffering, and whether by this light some of these sad pages might not for the future be replaced by a more joyous record, was the earnest endeavor of those undertaking this work. For it is not only painful to every sensitive man and woman to unroll the history of the world's sufferings and realize the wretchedness which medical science is as yet powerless to prevent, but it is still more heart-rending to be brought face to face with the fact that some of the efforts of the noblest men who have lived down through the ages have increased the very misery which they would have given their lives to prevent.

Now for the results of psychical examinations. Three gentlemen, including the writer, selected three locks of hair, cut respectively from the heads of three patients. One patient was suffering with pulmonary tuberculosis, one with an ovarian cyst, and one with an abscess in the middle ear. These locks of hair were taken by a fourth party (knowing nothing of the patients), in sealed and numbered envelopes to the first of our psychics, a lady uneducated in medicine. Tearing open envelope No. 1, she said: "This lock of hair belongs to a lady—a person who is nervous. I see bright red spots in the throat; the lady coughs all night; she spits a great deal of yellow-green mucus; she is growing very thin, and I should think she had consumption. I do not think this lady will live through the winter; she is the mother of three children." This last statement was incorrect, there being only one child. Opening envelope No. 2, she said: "This is a very stout lady" (incorrect), "her bowels are very large; she has a great deal of water in the bowels; I don't think she will live; she breathes with difficulty; the water ought to be drawn off from the bowels." Then passing into a trance state, she purported to be under the control of an Indian, who after giving a long dissertation in broken English, dictated a recipe for a nauseating and filthy mess, composed of thirteen different herbs, to say nothing of gin and Epsom salts, which were to be added

bountifully to the mixture. It is needless to say that the recipe was not tried upon the patient.

The psychic expressing herself "tired for that day," was seen on the following day, with envelope No. 3. She said: "This patient is a gentleman with gray hair. He complains of a pain in his head; he is very deaf; he looks very cross; he has lost his wife and three children" (he had lost his wife and one child); "he has trouble with the bowels — a diarrhoea." This was proved true, but was not known to any of the physicians at the time. Then our psychic had shivers and contortions, and announced herself as "Big Bow," which was the name given to us as belonging to the Indian. He treated our representative to a senseless tirade, and another complicated prescription, consisting of emetics, cathartics, and several harmless herbs, such as gentian, dandelion, spearmint, etc.

Conclusions with regard to these three cases. The psychic did tell correctly as to the case of pulmonary tuberculosis. She was correct also in the second case in regard to the tumor containing fluid; but the description was so vague as to be utterly valueless to any scientific physician, as it did not in any way indicate the proper line of treatment, and it would have been surgically wrong to "draw the water off from the bowels," as she advised. (The tumor was removed by a surgeon a few weeks later, and the woman made a good recovery.) In regard to our third case, the sex was correct, and the age approximately correct. It was true that the man had a chronic catarrh of the bowel, which had been overlooked by the physicians, and was found by the clairvoyant. He did suffer severe pain in the head, he was morose and irritable, owing to his disease, and he was deaf. But there were no directions given which could in any way assist a physician or surgeon in dealing with the disease of the ear, which was chronic and tubercular.

We then selected a second series of three cases, and also began with psychic No. 2, who was an educated physician. Three locks of hair were again taken from the heads of three persons. No. 1, a rugged blacksmith, apparently in perfect health. No. 2, a lady with nervous prostration, complaining of an enormous list of symptoms. We could find nothing, however, on physical examination. No. 3 was a case of chronic skin disease, known as psoriasis. Again the envelopes were given to our representative, who knew nothing of the cases.

The following statements were made. Envelope No. 1: "A man apparently about forty-five years of age" (correct age thirty-nine), "splendidly built — large muscles — a man who evidently uses considerable liquor" (which was true), "veins apparently large and varicose in the lower extremities" (incorrect at the

time, although subsequently varicose veins were developed). The psychic said the other organs of the body were healthy, except the eyes; that the left eye was near-sighted (using the technical term), that the right eye was far-sighted, and that there was also a malformation of that eye, termed by oculists an astigmatism.

Envelope No. 2: "This person is exceedingly nervous — sleeps badly" (incorrect, as the person sleeps well), "complains a great deal of the stomach, and has chronic catarrh of that organ; has neuralgia in the back of the neck; teeth very bad; the patient does not bathe sufficiently. There is a lump in the left breast, about the size of the ball of the thumb — should judge it to be cancerous in nature."

Envelope No. 3. Psychic said: "Apparently a girl about twelve years old; looks pale; something the matter with the skin. I cannot see clearly — should think some dusting powder was used upon the skin, as it looks unnaturally white." Although several attempts were made with this lock of hair, no further description could be obtained.

Practical results of second series of cases. Of Case No. 1, subsequent examination of the eyes proved the psychic to be correct. The veins of the extremities were not apparently diseased at the time the examination was made, but became so three months later — a singular fact. Case No. 2. A lump was found in the breast as described, which had been overlooked by the physicians in their examination. It was removed by a surgeon, and as it has recurred, it is probably cancerous. The examination in regard to the third case proved absolutely unsatisfactory.

We next determined to try another series of three cases, giving one case to each of our three psychics, and afterwards taking the same case to all three, and to secure, as far as possible, cases about whom definite information as to their trouble could be obtained. Our first case was that of a man with a broken arm, otherwise apparently healthy. The second was a girl about nineteen, with a large growth upon her face, technically known as a nevus. Our third was a case of paralysis from hemorrhage into the brain. Three locks of hair were cut from the head of each patient, by themselves, except in the case of the person suffering from paralysis, and put into the envelopes by their own hands. Then our representative started on his tour of investigation, armed with the nine locks of hair.

Briefly, then, the first of our psychics described the case of paralysis very well, but failed to give a description of the cause of the same. On being given the lock from the patient with the broken arm, she promptly described the right arm as having an attack of rheumatism, and ordered a complicated liniment.

Taking the third lock of hair, she described accurately the growth upon the face of the girl, and suggested correctly the electric cautery as a means of treatment. Three fresh locks of hair were submitted to the second psychic, who had a medical education. An elaborate description of the case of paralysis was given, and the seat of hemorrhage in the brain was probably located correctly; as was also the fracture in the arm, but a mistake was made in the kind of fracture. The growth upon the face of the girl was described and called by its technical name. Our third psychic blundered so badly that no further mention will be made of experiments conducted with this one.

We next decided to try bringing the psychics face to face with patients. The first and third declining to render any further assistance, we were left with only the educated one to continue the experiments, which were made upon a large number of cases, many of the results of which were of too technical a nature to permit their publication in any paper excepting a medical journal. One interesting case was that of a patient thought to be suffering with an ovarian tumor. The psychic stated that the condition was not due to a disease which the physicians supposed to exist, but to a wholly different cause, viz., cancer of the stomach, and that the enlargement so apparent at the lower part of the abdomen was due to a secondary inflammation of the peritoneum, which had formed adhesions and shut off the lower part of this cavity, and permitted a large collection of fluid within it. While this condition was thought possible by the physicians, it was deemed wholly improbable. Subsequent events proved the diagnosis to be correct.

There were some interesting failures as well as successes. In many cases where the symptoms were correctly described, psychical examination failed to reveal the cause, when a careful physical examination by a skilled physician would readily discover it. In many cases, however, the reverse was true, the psychic many times discovering disease in persons who were thought to be healthy. In one notable case, Bright's disease was found, where chemical examination had failed to reveal its presence; the results proved the psychic to be correct.

Let us, then, endeavor to glance briefly at the results obtained. That our successes preponderated over our failures is evident to any fair investigator. There were many curious phenomena evinced during the course of these examinations, not the least of these being the power of the psychic to discover both the mental and moral qualities of the patient. That the method has many glaring defects, at present, is equally true. This also holds good of any other known method of investigating disease. The writer feels that the facts obtained will bear him out in stating that this

method of examining disease promises to prove one of the greatest blessings of this golden age of rich, ripe intellectual fruit. Whether this be a sixth sense, produced by the cell-life of the various parts of the individual organism, or whether it be the result of a spirit, acting upon the psychic from another sphere of life, time and careful study alone will determine.

It is clear that it alone should not be depended upon, but that it should always be supplemented by every possible means known to medical science, to endeavor to determine the seat and nature of any given disease. In conclusion: it seemed from our experiments that more accurate data were obtained when the psychic was brought face to face with the patient, than when the examination was conducted by means of a lock of hair, or other article belonging to the patient.

PHYSICIAN.

THE PSYCHICAL EXPERIMENTS AT MILAN. PART II.

AMONG those present at the sittings at Milan with Eusapia Paladino, was Dr. Carl du Prel of Munich, who, although he signed the general report of the investigating committee, has also published a separate account of the phenomena in *Psychische Studien* for December, 1892. As he says:—

A general report can naturally express only the average of the opinions of those signing it. Moreover, if the participants in the sittings consist partly of wholly convinced adherents of spiritualism, and partly of people who are entirely skeptical on the subject, a general report must be for the former the minimum of what they can maintain, and for the latter the maximum of what they will allow.

Dr. du Prel describes the well-known controversy in Milan and Italy over the genuineness of the experiments, and gives a description of the person of the psychic. Next follows his account of the experiments and the explanation which he thinks most plausible, as follows:—

We held the sittings every other evening from nine to twelve o'clock, in the private dwelling of Dr. Finzi, in which all preparations were made, the necessity of which could be foreseen. We had an apparatus for making a magnesium flash-light, three cameras, which were placed at different parts of the room so as to give a complete picture of the interior, a balance, and cards covered with a phosphorescent coating of calcium sulphide. We refrained from sittings in the dark as much as possible, and as the room was furnished with electric lights, we could use them when necessary, or ordinary candle light, or the light of a lantern provided with glass windows of different colors—red, blue, and white. The experiments were usually agreed upon before the sitting, but were often modified according to suggestions from "John," the "controlling spirit." Our means of communication with "John" consisted of raps, which could be plainly heard in the table, the number of which was determined so as to express certain answers. When there was a more lengthy correspondence, it was carried on by raps with the table leg and going through the alphabet. "John" often spoke to us, also, through the psychic, sometimes when she was in the normal condition, by means of suggestion (as it appeared to us), but often by putting her into a trance, recognizable by the turning up of the pupils of

her eyes, in which she spoke in that panting manner, described long ago by Psellus. In this way our conversation was often interrupted by a yes, no, or demand for darkness, etc., from the invisible intelligence, which showed that it was a constant listener.

We spent a considerable portion of our time, especially in the sittings in the light, confirming movements of the table and elevations without mechanical action. We used a common four-legged table, three feet seven inches long, two feet eight inches in height, weighing twenty pounds. We usually sat around the table, and formed a chain of hands. The psychic sat at one end of the table. Her hands were held by her neighbors, and they placed their feet on the corresponding feet of the psychic, and usually a hand of a neighbor was placed on her knees. Since in this way any application of mechanical force by Eusapia was excluded, we could afford to lighten the task for the really active forces by sometimes providing the table legs with rollers. A sideways movement of about two feet both to the right and left could be confirmed even when we immediately raised the whole chain of hands up into the air at the first indication of any movement. Another means for making mechanical influence by the psychic impossible was as follows: We placed three balls about the size of billiard balls on the table, and on these a board twelve by fifteen inches square, on which the psychic laid her hands. Thus the board, but not the table, could be influenced mechanically; the latter, however, rose up on the end towards the psychic. The pressure of her hands could at most cause the elevation of the opposite end of the table. In another experiment the board was provided with castors. The psychic placed her hands on it while we formed a chain of hands in the air. Thereupon either the board and table rose together, or they moved in opposite directions. In all these experiments the feet of the psychic were continually controlled.

The horizontal elevation of the table usually took place by candle light, which was strengthened by a magnesium light when photographs were taken. The phenomena remained the same, even when the table legs were directly observed by witnesses sitting on the floor at the right and left of the psychic. An elevation of the end of the table to an angle of forty-five degrees was observed in full light, while the psychic struck the heels of her raised feet against each other. The greatest elevation happened, however, in the dark, while one of those present held the feet of the psychic with his hands, the feet being also bound, and the ends of the fastenings being sealed to the floor. These horizontal elevations of the table amounted, on the average, to from nine to twelve inches, and were maintained for about a

second, which was enough for taking photographs. Then the table fell back with a crash on all four feet together. Both the photographs and direct observation convinced us of a true suspension of the table. That the force used for these phenomena, which can be a muscular force, came partly at least from the psychic, was shown by Eusapia's behavior. As soon as the swayings, which usually preceded the elevations, commenced, she began to sigh. Her arms and hands made convulsive motions, and her features were distorted, all of which ceased the moment the table fell back. It may be said, then, that the fact of the elevation of the table without the mechanical influence of the psychic was confirmed in a way to exclude every objection.

Many readers may think that the inferences to be drawn from these facts are too insignificant for spiritualism to make it worth while to spend so much time on them as we have done. But that is not so. If we take any skeptic, however skeptical he may be, who has become convinced at these sittings of the fact that the elevation took place without mechanical force, and ask him whether a force was active here, he **must** answer in the affirmative, for every effect **demands** a cause. If we then ask if this force which **can overcome** the force of gravity is known to science, he **must** answer in the negative. But, on the other hand, he **must** admit that this unknown force can be converted into equivalent amounts of other forces, either known or also unknown, for this is the law for all natural forces. But here the skeptic has allowed himself to be forced into a corner from which there is no escape; for if he admits a force unknown to science, which can be converted into other known or unknown forces, he must then admit at least the possibility of a whole and indeterminate series of incomprehensible phenomena, and these are just the phenomena that spiritism presents. This skeptic must therefore renounce the *a priori* negation which is supported at the expense of logic.

Another experiment, to prove the existence of a force which modifies and overcomes that of gravity, was arranged with a balance, on which, or rather on a chair placed on which, the psychic sat. In this experiment variations of weight were to be confirmed. The balance was connected with a pencil the point of which touched a registering apparatus. This consisted of a disc blackened with soot and was set in rotation, turning around its axis in about four minutes. Thus the point of the pencil drew white lines on the blackened disc and these lines showed the changes of weight which took place by their deviations from a circle. We could confirm a diminution of weight of twenty-two pounds, and an increase, apparently more difficult, of two to

four pounds. But it must be confessed that — as our experiments showed — the balance could be set in motion by standing by the chair and pressing the feet on it. The psychic had not done this, but we replaced this movable balance by one hanging in a frame, like the "witches' balance" used in the Middle Ages. But we found that "John" did not understand rightly, for he first put the weights which were lying about, on the balance, and then pushed along the weight hanging on its arm, and, in short, did not enter into our plans.

Here belongs the experiment in which the chair with the psychic sitting in it was raised upon the table. This only took place in the dark, so that the proof rests wholly on the testimony of the neighbors of the psychic, who did not let go her hands, and who confirm also a suspension above the table of the psychic herself, who had stood up from the chair, by putting their hands between the feet of the psychic and the table. "John" then drew our attention to the cataleptic state of the psychic; then he lowered her again while the chair stayed on the table.

The spiritualistic theory demands the proof of the operation of forces which do not proceed from the psychic, the proof of an intelligent being of human organization not identical with the psychic. Materializations afford this proof, but these only took place with us in a limited way. One of the experimenters, Schiaparelli, could answer only to a certain degree for the materialization of a head, because it happened exclusively in the dark, and because he could draw his conclusions solely from his sense of touch on the form of a head and the hair, which he thought he felt about nine inches above the table. We were more fortunate concerning the materialization of a hand, and this happened at a sitting in which the psychic sat in front of the dark cabinet formed by a curtain. The two flaps of the curtain fell over her shoulders to the floor, but left her head, hands, knees, and feet free. The cabinet, i. e., the part of the room shut off by the curtain, had a door in it, but this was locked and sealed. The hands of the psychic were held constantly by her neighbors, and rested either quietly on the table in full sight, or on her knees, where they were also held. The lantern on the table around which we formed the chain gave sufficient light for us to follow the phenomena. These were partly such as led us to conclude that an invisible hand was present, as for example, when the curtain was pushed out at the side of the psychic, or when her neighbors were touched on the feet and shoulders, or when audible knockings were heard, or the curtains were violently shaken. The chairs of her neighbors, Schiaparelli and me, were pushed violently sideways with the weight of those

sitting on them, as if they were grasped by a hand. If we placed a hand against the curtain a moving resistance was felt behind it as if from another hand. There was better evidence of the presence of a hand through the sense of touch at the end of this very sitting, for when I thrust my hand through the opening between the curtains and said, "Good-night, John," it was violently shaken, and the same happened when two of the other gentlemen tried the same thing.

I will also state here, that in other sittings the activity of a materialized hand was confirmed in spite of complete darkness. Contacts from it happened unusually often, and came whenever we mentally wished for them, and this at a distance of one to two yards from the psychic. Blows of considerable strength were heard on the table, and that these came from a fist I can testify. We used, in the dark sittings, cards, coated with a phosphorescent substance, which either lay on the table or were hung on the walls of the room. On the light from these, as well as from the window, the blinds of which were not closed, different phenomena were projected for different persons, according to their position. In this way I saw projected against the bright card on the table, a hand with spread fingers which was considerably larger than the psychic's, and then, again, in the same way, a child's hand. Another time I noticed, projected on the light of the window, the arm and fist which struck the table. The whole situation proved that the psychic was not the one who did these things; for she sat at the end of the table at my right, and I held her left hand with my right hand. The arm and fist, on the contrary, came from my left, at right angles to the long side of the table. If we assume that I was deceived in the matter of holding the psychic's hand, she would have to have an arm two yards long and provided with two elbows in order to get around behind my back in this way and strike a blow on the table. Other occurrences, too, led us to conclude that a hand was here active, as when once my pocket handkerchief was taken out of my right coat pocket and placed in my left hand, or when we were quite often tapped on the back. I once got three such taps on the back, instead of the usual taps on the table, as an affirmative answer to a question which had been asked.

To pass from these sittings in the dark back again to that one in the light when the psychic sat before the curtain, things occurred then, too, which confirmed the idea of the presence of a hand. When Aksakow put a lead pencil through the crack between the curtains and let it drop, it did not fall to the floor, but was thrown back again through the crack on to our table. Another time a low stool, which had been placed in the cabinet, was put into his hands through this crack. Furthermore, this

active hand was finally visible in this same sitting, and with considerable frequency, especially in the crack of the curtains above the psychic's head, where the flaps of the curtains as they separated, at both sides of her head, left a triangular opening. On one of these occasions, the closed fist of a child's hand was placed on the head of the psychic, and was opened, the fingers upwards, so that we could observe the palm of the hand closely. The psychic had never before, even at other places, attempted to sit before the cabinet, and was desirous to see this hand herself. But when she turned back for this purpose it was intimidated by a blow in the face that "John" did not wish it. Also when Schiaparelli widened the crack in the curtain to better observe the hand which had again become visible, this hand scratched the back of his. This aversion to too close observation which is often noticed at spiritualistic sittings, can be explained by the well-known magnetic action of the human eye, which has a paralyzing effect as has that of a snake on a bird, or as in the case of the "*mal occhio*" of the Italians who ascribe a harmful magnetism to the glance of the eye. The well-known aversion, however, against silent and attentive expectancy is harder to explain. We heard often in our sittings the number of taps agreed upon for asking us to converse with one another.

Skepticism has always raised the objection against the phenomenon of a visible hand that it is an hallucination. Further proofs of the reality of the materialized hands have therefore always been sought, and various means used to that end such as the impression of the hand on blackened paper, or in clay, a plaster of Paris cast of it in a paraffine form, or taking a photograph of it. We also have tried these experiments, but with imperfect success. At one dark sitting, we laid blackened paper on the table. We obtained no complete impression of the flat hand, but only of the five finger tips and a part of the palm. When I expressed a wish to be touched on the face by the blackened fingers, that did not happen, but the hand stroked the back of my left hand, which in the light was seen to be considerably blackened. It is superfluous to say that the psychic's hands, which had in the meanwhile been continually held, were found to be clean, when we examined them immediately after these experiments.

The attempt to obtain an impression in clay was not wholly satisfactory. A dish full of this material was placed in the cabinet, before which the psychic was sitting. "John" complained (through the psychic) that the clay was too hard. He had tried to impress his head sideways on it, but we found only an incomplete and very slight impression of the ear. He seemed even to be angry about the hardness of the clay; for instead of

the impress of the hand, we found in the mass of clay the marks of fingers and nails deeply scratched into it, of which a plaster cast was afterwards taken. This explained something that happened a little while before, when a compressed piece of clay had been thrown on to the table through the crack of the curtains. The marks of the nails showed quite plainly, however, that the hand which had made them had placed a handkerchief between itself and the clay. I say a handkerchief, because I connect it with the fact that the hand which had shortly before been visible in the opening held a handkerchief and shook it back and forth. This action we now understood for the first time. Neither the psychic nor any one of us missed a handkerchief, and its source, therefore, remains undetermined. It might be supposed that the violent impression in the clay might have transferred material traces of it to the hands of the psychic, in consequence of the well-known solidarity between phantom and psychic, that John wished to avoid that in order not to bring false suspicion on Eusapia, of whom he always showed great care, and that he therefore also showed us the handkerchief which he either had used or was about to use. The skeptic will of course seize the much simpler hypothesis that it was the psychic herself who made the impression and kept her hands clean by means of the handkerchief. But for us who held the psychic's hands and also had sufficient light, this hypothesis was excluded.

The attempt to get a cast of "John's" hand, which was tried only once, utterly failed. A bowl of cold water and another of hot water on which a layer of paraffine was floating were placed in the cabinet. If a spirit hand is plunged into the hot water a glove of paraffine forms around it as it is withdrawn, which hardens on plunging the hand into the cold water, and by several repetitions of this process it becomes so thick that a plaster cast can be taken in it. This glove also lies around the wrist as if it were buttoned. Only a hand that can be dematerialized can withdraw itself from such a glove, and this is impossible for a human hand except by breaking the form. A proof of the presence of a spirit hand is afforded us if the empty envelope is found unharmed upon the cold water. As stated, this experiment did not succeed, although "John" took up one of the bowls which had been placed in the cabinet and put it on the table before the curtains, which was in itself a respectable performance, but not what we wanted.

Photography gives us a third proof of the reality of the materialized hand, and of the absence of hallucination. We have obtained such a photograph, but unfortunately the hands of the psychic do not show at the same time. These were lying

not on the table but on her knees. The picture shows the hand not very high above the psychic's head. The proof lies in the fact that in the photograph the curtain is closely attached to the shoulders and arms of the psychic, and in the assertion of both the neighbors who knew perfectly well that they had held the psychic's hands. The whole of the phenomena taken together suffice, however, to prove the reality of the hand. But now the first question is, Whose hand was it? Here we stand before an alternative, from which the best photographs do not free us. This alternative is — animism or spiritism? It is known that in spiritistic sittings, there often occurs a partial double of the psychic, limited, for example, to the representation of a hand. We might have, then, a third hand beside the two hands of the psychic, without having to decide for spiritism, and in this case the similarity of the third hand with that of the psychic suggests the animistic explanation. We found this to be the case several times in our experiments. But, on the other hand, I am quite sure of having seen, at least in two cases, a considerably larger hand, which was both times projected in front of the window and the phosphorescent card, and this speaks for spiritism. Whether the formation of a child's hand is to be explained spiritistically, or considered as a state of transition to the formation of a normal hand, may remain undecided.

In our sittings the phenomena increased as soon as the room was darkened, and naturally, then, the proof of their genuineness has much less force, but I will make a few statements on this point. "John" knew very well how to get along in the light, too, and it struck us that he used the space enclosed by the psychic's skirt for a dark cabinet. Several times the psychic's dress swelled out as if a hand were working under it, and, as it seemed, in the direction of the object on which the effect was to be produced, as, for example, the table leg.

The raps increased in darkness to hard blows. Once, as he informed us, Schiaparelli's hand was used to give such a blow. I mention this because in sitting where those present did not know each other well enough, mistakes might easily arise in this way. If the psychic's own hand were used, he would be thought to have been exposed, and if it were the hand of any other person, he would be thought to be a confederate. The moving of objects was also increased by darkness. A small piece of electrical apparatus was brought over to our table from a side table which the psychic could not reach even if she was not held. Another time, we placed a chair behind the psychic and on it a bell. The two hands of the psychic were bound about a foot apart, winding a string twice around each wrist and tying it. Her hands were also bound to those of her two neighbors in

the same way. In addition to this, her hands were held by her neighbors, and her feet controlled by their feet. Then we desired that the bell should be placed on the table, and we heard instantaneously that "John" was undertaking to do this. Then the chair described a quadrant on the floor, and tilted at my side, and raised itself on to the table, together with the bell, which thereupon fell down.

Upon another similar occasion, we again bound the psychic's hands in the same way with those of her neighbors, in opposition to the wish of "John," who had proposed that the hands of all present should be bound together. This led to a result which throws light on the so often maintained "exposures." We suddenly heard violent protestations from the psychic, who called for a light, and the electric light was immediately turned on. "John" had tried to untie the knots on one of the psychic's hands. Now, supposing that the psychic had been in a trance at this moment—as she was a little while before when "John" had expressed a wish to that effect—and that this attempt of "John's" had not been discovered, then the bonds would afterwards have been found untied, and it would have been proclaimed to the world that she had been discovered in a trick. Suppose further that the knots had been untied and that the psychic's hand had been free—it was still held by her neighbor, however—"John" would then have been able to use this hand mechanically to make an impression in the dish of clay standing near by, as we had desired, and every skeptic present would have considered that it was the psychic, and not "John," who was the deceiver. On just such an occasion there was a twitching at the knots of my own right hand, which was bound to the psychic's left, and as I let him proceed, to see what would happen, it was in fact untied. During this process I informed those present of it. But if I had noticed nothing, and had been in a circle of strangers, I would have been considered a confederate of the psychic.

It is clear from such occurrences that the question of exposure of fraud is not so simple as the doubters usually suppose. For spiritistic phenomena there is not merely the alternative of their genuineness or deception by the psychic, but there are several cases to be distinguished, and in fact five instead of two.

1. Conscious deception by the psychic. That this occurs we know, and it always will occur as long as the practice of mediumship is as profitable as it is now.

2. Deception by the spirit, with or without the knowledge of the psychic, as when his hand is used to give a blow on the table.

3. Deception by the spirit, who works independently without using the psychic, as when he unties the cords that bind the psychic.

4. The animistic phenomena, where the double of the psychic's hand is created and used, as, for instance, to be photographed or to make an impression. The assumption that such a partial "dualism" can be known to the psychic and voluntarily performed is at least most improbable.

5. The purely spiritistic phenomena, where the psychic is wholly passive. Whoever should be present at spiritualistic phenomena with the idea that there are no alternatives except 1 and 5, would not only not arrive at a correct explanation of the phenomena, but would be in danger of doing the psychic a great injustice.

As far as Eusapia is concerned, I have no doubt as to the genuineness of her mediumship; i. e., I maintain that phenomena belonging to category 1 are wholly excluded. On the other hand, it seems to me that all the other four categories are present. She cannot be blamed for that, but she becomes thereby a very complicated psychic, and is greatly liable to the danger of being "exposed" as soon as she has to do with unscientific doubters who know only the cases 1 and 5, instead of holding out the possibility of all five cases. In this way Eusapia has already been accused of deception, as by Torelli in the *Corriere della Sera*. But here it is the same old story, which the spiritualists have heard for years until they are sick of it, and here every new opponent acts as if it were through his own sharpness that he had discovered the psychic's tricks. It is always maintained that the psychic gets one hand free by the convulsive movements of her arms, while her neighbors, who think that they each hold a hand of the psychic, are really both holding the same one together. That would explain phenomena taking place within arm's length of the psychic, and only such as can be done by a single hand. But that is only a small part of the spiritualistic program, and holds good, naturally, only for the dark sittings, which with us were exceptional.

In the same way, according to Torelli, Eusapia can free her feet and use them to raise the table. In this case, the elevation could be horizontal only when there was a counter pressure by Eusapia's hand. But in order to keep a table suspended thus with hand and foot, there is need of very considerable strength, for we have tried it ourselves, and the psychic would unavoidably have been betrayed by the trembling of her feet and arms, which would have been communicated to the table. This objection, therefore, has little weight, as the psychic was controlled in five ways in our experiments. Her hands were each held by a neighbor's hand and her feet by the neighbor's feet, and the hand of a neighbor also lay on her knees. Besides this, there was in separate cases, as I have already mentioned, the direct observa-

tion of the feet of the table, the holding of the psychic's feet by the hands of a witness, and the binding of these feet and gluing of the ends of the bonds to the floor. If Torelli omitted such precautions in his experiments, he only shows that he is a very *naïve* experimenter. After reading his assertions, we also took further precautions against a possible freeing of the psychic's hand. This happened in a sitting in which Professor Richet of Paris also participated. He sat at the left of the psychic, I at her right. The hands of the psychic, who sat in the opening of the curtain, lay on the table and were held by us. Richet had twisted a rubber band about one third of an inch wide between the fingers of the psychic's left hand, which he held, and was thus in a position to know at any time that he held the hand with the rubber band upon it. As soon as any phenomenon happened he repeated the words, "I hold the hand with the rubber band," and I could answer every time, "I hold the hand without the rubber."

I once, however, thought for an instant that I had caught Eusapia in a trick. It was at this same sitting, and she had scratched the table with the finger nails of one hand, and "John" was to imitate the sound. Her hands then lay on her knees and were held by us; but it seemed to me as if I had lost contact with her hand during its convulsive movements, and just at the moment when the imitating noise was heard on the under side of the table. But it was just as if "John" had read my thoughts, for when I grasped the psychic's hand firmly the same noise was repeated under the middle of the table, where her hand, even if free, could not have reached without her moving her body.

The objections of opponents deserve a certain degree of attention as long as we speak of dark sittings. But we have observed several of the phenomena which usually succeed in the dark, in partial light, as the materialization of hands and contacts with the same, moving of objects, etc. By the red light of the lantern, a formation of sparks over the psychic's head was shown very beautifully and clearly. Under these circumstances the assumption is not allowable that the phenomena in the triangle of the curtain in the light were genuine, while those in the dark were false. That would be a wholly superfluous dualism, and the supposition is much more probable that the phenomena in both cases, in the light and in the dark, were brought about in the same way and by the same forces. The skeptic thus infers from the possibility of deception in the dark, the reality of deception, and the repetition of the phenomena in the light is for him unexplainable. His illogical procedure does not help him, however. I, on the other hand, accept the

phenomena in the dark as genuine. I am then guilty of no dualism, and nothing remains for me unexplainable.

The two series of phenomena are brought about, then, by the same forces. What kind of a force is it? Partly, as we have seen, it surely works mechanically, which is possible from the moment when a materialized hand is brought into play. Blows on the table, contacts with those present, the movement of objects, can occur in this way. As far as other phenomena are concerned, it can be concluded from appearances of light, which were shown in the dark over the table, that a corresponding force which acts physically was operative; this is according to law. On one occasion I believe that I surely saw what I had already seen elsewhere, that is, a light over the table, radiated from finger-tips which were thereby slightly illuminated. A spectroscopic investigation of this light has not, to my knowledge, been as yet attempted. Once Schiaparelli, who was next to the psychic, sitting before the crack in the curtain, and holding her right hand while I held her left, had his head thrust into the dark cabinet by the movement of the curtain. He said that he saw sparks of light which appeared to chase each other back and forth, and he also noticed a peculiar odor which he wanted to examine more closely. It seemed to him, to judge from the sense of touch, that a hand was laid under his nose. To judge from the odor, it was the psychic's hand, but if so, under the given conditions, it must have been its double. He then felt something like a damp touch on his cheek, and then a sensation as if it were dried off. When I put my head into the cabinet, naturally without letting the psychic's hand go, I also saw lights. I was then pulled sensibly by the ear, while the others present saw the hand which did this between my head and that of the psychic.

The above may suffice to show that the spiritualistic phenomena with Eusapia are of a very complicated nature, and it is therefore very desirable that scientific commissions should busy themselves further with her. I must make a reservation in relation to the scientists who shall compose them, however. It goes without saying that they should be persons who are skilled in arranging scientific experiments, who know how to observe and to seize the passing moment. The first thing to do is to establish the physics of spiritualism, and in this the physicists have something to say. Besides these, I know of only one kind of professional men who should be entrusted with the work—those who are skilled in the subject to be investigated, that is, those who have studied spiritism.

Dr. du Prel concludes with a statement of the present condition of spiritism and its future prospects, which, however,

has little to do with the subject of the article. The reader will be interested in seeing how closely this description of the phenomena at Milan by an ardent adherent of spiritualism follows the official report, signed by several scientists who hitherto had been wholly skeptical in the matter. Several slight deviations will be noticed, they are in all cases trivial, however. The testimony of investigators of the reputation of those signing the report must do more to convince others of the genuineness of at least the physical manifestations than anything which has been heretofore published. The translator must confess, however, as no doubt all scientists will, that he would like to see such occurrences with his own eyes before he can believe in the reality of phenomena which are so opposed to all hitherto known laws of nature.

A. M. COMEY.

Cambridge, Mass.

PSYCHOMETRY, THE DIVINITY IN MAN.

It is not necessary that I should give in this paper the elementary facts of psychometry — the marvellous facts which though presented for fifty years have failed in that time to make much impression on the scientific and literary classes, because they, like the masses of mankind, are ruled by the power of habit. I have presented these facts fully in the "Manual of Psychometry," and there are hundreds who could state similar facts, to whom I leave the detail.¹

The science still stands so far in advance of the age and so far in advance of the gentlemen who are *beginning* to look into psychic questions, that they seem to have only a dim and uncertain conception that there may be something called psychometry, which they might investigate, not being aware that it is an established science, widely diffused around the world, and ranking higher than any other department of psychic science with those who fully understand it. In the recent Psychical Congress at Chicago, the managing president, Dr. Coues, seemed desirous of avoiding even a reference to this subject in his programme, and in the trivial mention accorded to it, the reader received less information than he might have obtained fifty years ago. Whether this was real or affected ignorance in Messrs. Coues and Underwood, we need not inquire. If real, it was a voluntary ignorance, and if affected, it was still less creditable.² I do not admire the term psychometry as an exponent of the new science, for that word denotes only a method of procedure, and not the science which that method develops. The subject of

¹ [Some of the facts of psychometry will be found in the essays by James R. Cocke, M. D., and Rev. O. K. Crosby, printed in this issue. — Ed.]

² Affected ignorance of any revolutionary novelty in science or religion is not so uncommon as to be improbable. A very distinguished clergyman and author in Boston so familiarly acquainted with psychometry as to express (but only to me) his astonishment at its slow progress in that city, carefully concealed his knowledge of it. The vulgar mind, whether learned or illiterate, has an antipathy against and sometimes even a contempt for any great enlargement of the little sphere of knowledge in which it realizes its own importance as master of the field — the contempt with which Luther regarded Copernicus; the contempt with which a Boston editor treated the telegraphic discovery of Professor Morse as a piece of mere trickery; the contempt with which the learned collaborators of Johnson's *Cyclopædia* opposed even the mention of psychometry, of which they knew nothing — though they did not succeed in excluding it. These things belonging to the history of scientific progress should not be forgotten, for they show that the bigotries of the last century continue in active operation to-day, and they will be instructive as well as amusing to the coming century. The aversion of the vulgar mind to new truth often extends to those by whom the new truth is introduced, and the desire sometimes appears to take possession of the new truth and ignore its discoverers, who may have sacrificed wealth and honor in its pursuit and fearless advocacy.

psychometric science is the divinity in man — the power in which his kinship with Deity is most fully displayed.

The divine attributes, omniscience, omnipresence, and omnipotence, have their analogues in man, and as this was never realized, understood, or demonstrated until I discovered and explained these occult human powers, it devolves upon me now to present this philosophy of the powers whose existence psychometry has demonstrated. It is a familiar philosophic doctrine that man lives by influx from the divine, but it has been too narrowly stated. The divine which surrounds us is the divine wisdom and power seen in the universe, from which our influx comes through the senses. Cut off from that in infancy, man cannot develop, but remains a senseless idiot. Yet this universe is not entirely material. The spiritual or divine universe is a reality with which man maintains his correlation by the diviner side of his life, as he maintains correlation with the physical universe through his material body and its external senses. As the latter is "of the earth, earthy," so is the former of the heavens, heavenly, and heaven being the home of divine love, man's correlation therewith depends largely upon the divine element of love in his nature. Hence it is that the divine faculty is more fully and frequently developed in woman than in man.

Of the divinity developed in man, I shall speak only as to omniscience and omnipresence, for even as to them a brief essay is entirely inadequate. When I speak of man as in the divine image and having in himself the analogue of the divine faculties, I am but expressing the necessary result of the discovery which I published in 1842, calling it psychometry. The discovery so imperfectly named, is that we are not limited to the external senses and the faculties dependent on them — such as memory, sagacity, judgment, reason, and invention, which the world supposes to be our only species of intellectual capacities — but that we are capable of direct and truthful cognition of many things which were not learned through sight, hearing, feeling, or reasoning, and which have not been sympathetically absorbed from other minds — in short, that we have an illimitable power of cognition, not bounded as our senses are by the rigid limitations of space and time, but reaching out in spiritual freedom. For this power the only proper name is intuition — the divine faculty of instant recognition in which man resembles Deity.

Intuition is the basis, the essential truth, of phenomenal psychometry; and I somewhat vaguely call it illimitable, because it has no definite limits. It penetrates the souls and the physical constitutions of all who approach, discovering alike their mental peculiarities and their diseases, and often revealing the causes. Hence it is the one thing needed by medical colleges to relieve

the profession from the permanent opprobrium of a blind, blundering practice, with its awful fatalities — the horrors of which are little known to the public, though every skilful psychometric practitioner could tell a harrowing tale. Never will the medical profession be entitled to general confidence until it shall have excluded from its ranks all who do not possess a fair endowment of the psychometric faculty, for want of which reputable physicians have sometimes been a curse to the communities in which they practised. The psychometric faculty penetrates with equal facility the vital characteristics of every medicine, and, by its nice appreciation thereof, determines its exact adaptation to the patient, or to any class of diseases, and is thus capable of renovating and correcting the entire *materia medica*.

It is obvious, therefore, that psychometric science is what the colleges do most deplorably need to-day, and yet so governed are mankind by mechanical habitude, as unvarying as that which perpetuates the Chinaman's pigtail and the bandaged feet of Chinese women, that the colleges have ignored this matter for fifty years, because I did not go as a suppliant to their doors and by beggary or flattery seduce them from their allegiance to custom into the examination of a revolutionary discovery, so that the divinity in man might brush aside old systems of falsehood and establish accurate science. The psychometric faculty is capable of revealing not only individual constitutions and diseases, but the true functions of the entire brain, both physiological and psychological, and thus establishing a complete *anthropology*. It has been faithfully applied in that way — not relying exclusively upon psychometry, but making a collateral demonstration by anatomy and experiment, as well as by the study of pathology and embryology, and the result was published as a system of anthropology in 1854 at Cincinnati, when I presided over the most successful medical college in that city, and my demonstrations were warmly sustained by those who attended my lectures.

The myopic medical profession has been struggling, with enormous labor, by the cruel torture and slaughter of at least a hundred thousand animals, to obtain a very small portion of the knowledge of the brain which I developed and published in 1842, and still believes that vivisection is the only road to knowledge of the brain. Does not this statement imply some reflection on myself, as I have not forced the colleges to recognize so important and beneficent scientific discoveries? Such would be the impression of honorable thinkers who do not understand the stubborn and wicked ways of this world; but the experiments that I made in 1841, '42, '43, and subsequently, convinced me that the attempt to enlist medical colleges in progress would be

equally unpleasant and unprofitable. I need not relate this experience now.

The divine faculty of *intuition*—so long unknown, ignored, trampled on, and bruised, although the noblest power that man possesses—is the faculty which, in exploring the brain, I found in the internal and lateral regions of the front lobe—a faculty which, when understood and efficiently used, becomes a new and mighty power for the advancement of all science and philosophy, and is still more efficient in the advancement of the divine or supernal sciences which reveal the limitless world of perfected life beyond the bounds of terrestrial existence, in which the innumerable millions who have laid aside their earthly bodies are enjoying life and progress in the magnificent realms which, as they assure us, the inhabitants of earth are incapable of fully conceiving. The introduction of the telescope and the microscope has given us a vast extension of our knowledge of the two infinities around us—the infinitely great and the infinitely small; but the results of these instruments of physical research are meagre in comparison with the inevitable results of the introduction of psychometry—the discovery and use of the divine power which not only reaches, like those two instruments, the world of dead matter, but reaches, comprehends, and reveals the entire world of life, not only on the earth but in the illimitable realms where life is not encumbered by the clogging and depressing weight of dead matter, and its offensive decay.

Intuition, the higher or supernal half of intelligence, is fully equal to its lower half, which consists of observation, memory and reason; for intuition gives us the knowledge of observation and the matured results or decision of reason, and gives us all this, not only in the realms accessible to sensation, but in realms entirely inaccessible to the senses and the reason—hence it gives a vast enlargement of the sphere of possible knowledge.

For example, the geologist can speak of countries that he has seen, and of mines and caves that he has explored, but the intuitional power of psychometry may speak of any region of the globe, even of that which has not been or cannot be explored, and has spoken of regions around the North Pole which explorers have not yet reached. It can explore mines not yet opened, portions of the earth we cannot reach, and streams of water flowing in the earth unknown and unsuspected. To enter the realm of intuition is like going from darkness into daylight. In short, it more than doubles the power of the human mind for the attainment of knowledge and wisdom, and therefore have I spoken of its introduction as "*the dawn of a new civilization*," for in every sphere it substitutes the divine for the animal

method, in which a hardly half-evoluted humanity has been stumbling and wandering in the realms of calamity—discord, war, pestilence, and famine.

As it ends the blunders and miseries of the medical profession, so does it end the blunders and miseries of law and government. Psychometric arbitration, the divinely peaceful method, recognizes fully the character, the rights, and the situation of contending parties, and reaches the entire truth of the situation, which courts are seldom able to do, so as to arrive at exact, appropriate, and delicate justice. When psychometric arbitration is fully understood and appreciated by society, no one would avoid this simple and inexpensive method unless he desired to inflict injustice on his opponent, and the refusal of arbitration would be equivalent to a confession of intended fraud. Equally effective and equally superior to law courts would it be in all criminal cases, and thus this cheap and simple method might supersede our cumbrous, costly, and blundering legal machinery. But how would it change our governmental burdens and mistakes? By giving us a satisfactory administration. As Pope says:—

That which is best administered is best.

Psychometry may insure the best administration when its admonitions are heeded by the electors. The accurate description of our presidential candidates by Mrs. Buchanan, and her numerous concise and accurate portraitures, assured me that with such psychometric power to guide us, the executive, legislative, and judicial offices might be so well filled as to make an ideal republic. This is certainly a necessity, for "*Vox populi, vox Dei*" is a glittering falsehood. *Vox populi* could not distinguish between Thomas Jefferson and Aaron Burr; nor could it comprehend such quacks as Boulanger and De Lesseps in France, and some equally successful American demagogues.

Psychometry may renovate or supersede all three of the professions which have flourished upon human ignorance and which will be of little use when man obtains his majority by the slow process of evolution. The clerical profession, designed to teach ethics or religion, is the most signal failure of the three professions, because it rejects progress and declares itself infallible and immovable. It bases its ethical or religious instruction upon ancient fables, superstitious notions originated in the ignorance of credulous barbarians whose lives were full of crime, and whose conceptions of the Deity were morally horrible and intellectually pitiable. Psychometry vindicates the wisdom and infinite benevolence of the Divine power, by bringing us into intimate communion with our departed friends, and showing us the blissful condition of those who have not unfitted themselves for happi-

ness by the baseness of their lives. Moreover, it vindicates and restores the Christianity of Jesus by making us acquainted with the inspired beauty and nobility of his life on earth and in heaven, where he is the recognized leader, revered as he was by his apostles. In the divine plan of humanity, man has the capacity for understanding both worlds — that in which he occupies a body, and that to which he is going, and with this clear conception, which was once developed in Socrates and more fully developed in Jesus, he becomes accessible to supernal influences from the world of love and wisdom. My students in psychometry become familiar with the personality of Jesus, and susceptible of his inspiring and ennobling influence.

The divine faculty, which in man approaches omnipresence in the physical and spiritual worlds, has also the divine attribute of being independent of time. As the psychometer in studying human character travels back to infancy, and looks forward to a probable destiny, so in studying the globe he traces any portion back through the geological eras, and sees the monsters of primeval ages, the primeval continents, the terrible convulsions, and even looks back to the age of fiery molten substance. Such investigations are finely recorded in Professor Denton's memorable work, "The Soul of Things," a book far in advance of the present century and its limited scientific conceptions.

The future, too, is open to the cognition of the divine faculty. Prophecies in individual matters are continually being given by psychometric seers. The prediction of the great fire of London by George Fox, of our terrible civil war by Joseph Hoag, in 1803, of the individual fate of ten of the distinguished people of Paris by Cazotte, of the death of Lincoln by Mrs. Emma Hardinge Britten, of the deaths of Alexander, Garibaldi, and D'Israeli by Mrs. Buchanan, of the career of Napoleon by Nostradamus, and of the leading events of the last thirty years in Europe by a German seer, ending with civil war and earthquakes in the United States, wonderfully similar to the predictions which I published in *The Arena*, are a hint of the prophetic wisdom which may hereafter guide the nations when the divine faculty is fully developed and cultivated. It will not be limited to this globe and its spirit spheres, but will comprehend the solar system and the various conditions of human life on all the planets. I believe that I already understand the chief characteristics of human life and of planetary conditions throughout the solar system. If such are the divine faculties in man, repressed and scorned for thousands of years, though dimly perceived in Greece and Egypt, there need be no apprehension as to the destiny of human progress; for these faculties are beginning to be known and appreciated, not through the influence of the

college or the church or any literary institution or scientific society, but rather in spite of all, by the divine energy at work in man, and the flashes of truth from many minds which have not been greatly cramped or distorted by any educational process.

Such is the science of the divinity in man, unluckily called psychometry, which occupies a plane far above the speculative or philosophic range of the present century. Nothing has been more effective of late in calling attention to these psychic powers than the singular experience of Mr. Stead of the *Review of Reviews*, whose psychic power appreciates the mind of a friend at a distance and guides his hand in expressing that friend's thought. The marvellous is coming to the front, and dogmatic stupidity is retiring at a slow and sullen gait. When the divine faculty in man is fully recognized and established, the new civilization which may be called the kingdom of heaven will be near us.

JOSEPH RODES BUCHANAN, M. D.

San Francisco, Cal.

PSYCHICS AND PHYSICS.

THE phenomena of nature are readily divisible into two great classes. Those which appear to depend upon, and invariably accompany all transfers or transformations of energy, may properly be classed as physical. But there is also a large class of phenomena in which no such modifications of energy are readily perceptible, and which proceed in seeming disregard of familiar physical law. This latter class is properly called psychical. It is not contended that this division or distinction can be made sharp and clear in all cases, but it is believed to be clear enough to answer the present purpose of the investigator. It is necessary to thus restrict the application of these terms, because the phenomena which present themselves to our view are so diverse in appearance and behavior, that the use of a single term, such as "physics," to cover them all, would put us to the trouble of inventing two new terms which would discriminate between them.

Investigation of physical phenomena has been carried on for several generations, but anything that could be called systematic investigation of psychic phenomena is very recent. The metaphysician and the theologian have had the field all to themselves, and they have added practically nothing to the sum of human knowledge. The psychical investigator is new to his work, and he is confronted at the outset with a claim made by the physicist to superior jurisdiction in that territory. He is warned to have respect for the dictum of the physicist, and is told that the implications of physical phenomena reach over into this new territory and govern the operations which he is about to scrutinize. The law is laid down to him in no uncertain terms, that "Every kind of a question is, in the last analysis, referable to the laws of physical phenomena, and from these there is no appeal." And he is abjured to remember that, "If those laws are not irrefragably true then we have no science at all, no philosophy; knowledge is scrappy, and what we call the interdependence of phenomena is a myth." This is serious, if true. But the psychic investigator feels, down near the bottom of his heart, that all our science and philosophy will stand a great deal of modification, and will probably improve in efficiency for human uses as the alterations proceed. He never supposed that knowledge was anything else than fragmentary; and as to the interdepend-

ence of phenomena, as far as present information indicates, he perceives that some phenomena do apparently interdepend and some do not. The claim of superior jurisdiction must stand on its merits, or rather on those of the physicist. If it appears, after due examination, that his standing within his own domain is so solid and secure that he is in no danger of reversal in the superior court of facts, then his claim becomes formidable. Let us consider some of the so-called fundamentals of physical science and see whether they are sufficiently solid to serve as bounds beyond which it is useless for investigators to look for more knowledge. Among them let us take Newton's laws—the universality of gravitation, the absolute zero and its corollary, the prediction of phenomena; also that other idea which is of such great importance to the whole human race, the notion that sensation cannot occur without physical causes, such as ether waves, etc., and that it cannot be perceived except by the use of nerves and other physiological apparatus.

Newton's first and second laws are unchallenged, but the third is a fallacy so far as moving bodies are concerned. Motion cannot continue when the driving power is exactly equalled by the resistance. The motion is no part of the resistance, although the friction accompanying it may be. Equilibrium inevitably produces rest. A body cannot be in equilibrium while moving and while at rest too. Unless there is an unbalanced difference no motion can occur. Action and reaction are equal only in a state of rest. Actions without equivalent reactions are not unknown to mechanics. A familiar case occurs in every-day practice. For instance, a hydraulic crane is operated by water at a pressure of one thousand pounds per square inch, and uses ten cubic feet of water at each full stroke. It is a matter of fact that it uses the same *quantity* of water at the same pressure, when it rises empty-handed as when it lifts a full load. Every time it goes up empty, it uses up seven hundred and twenty foot-tons of power and gives nothing in return. There is no known transformation of the kinetic energy stored up in the pressure water; it is absolutely wasted, it disappears into a "hole." Hydraulic machinery is perpetrating this expensive trick very extensively to-day. The "action" in this case is large, but the "reaction" or resistance is practically nothing. Newton's second law naturally supplements the first, but the third has no connection with the others. It affirms a condition of rest or equilibrium throughout all nature, which is negated by all the physical phenomena we know. We see, on the contrary, that everywhere there is a difference in conditions, and that all motions, whether mechanical or chemical, seem to be a part of a process of reaching an equilibrium.

That same idea of actual equilibrium being possible is embodied in the theory of an absolute zero. An absolute starting point is a great convenience for mathematical purposes, but it is a mathematical fiction nevertheless, and can have no real existence, for the same reason that a circle cannot have a starting point. Observation teaches us that the modification of a single condition, that of temperature, for instance, causes bodies to show many widely differing properties, and to exhibit many transformations of energy. As heat rises, electrical conductivity fails, sonorosity ceases, incandescence begins, rigidity fails, cohesion loosens its grip, fluidity ensues, chemical action is enhanced or accelerated, gasification next takes place, and the climax is reached in the "ultra-gaseous" condition by utter dispersion. Going the other way, we are told by Raoul Pictet that all chemical reactions cease at minus 130° centigrade. It is undoubtedly true that observers have arrived at the limit of their present perceptive powers in both directions. These vanishing points may not safely be taken as limits or confines of matter, because the characteristics of the matter or forces under consideration, are changed under the extraordinary conditions devised by the experimenters to such an extent that they become unrecognizable. The mode of operation — the "law" — is seen to change as the conditions change, and it is apparent that the condition is the governing factor. Long before we can reach any absolute "zero," it will be found that the forces under observation have been transformed, and that the phenomena have changed off into another order. If our perceptive powers are sufficient to follow them we are fortunate, but if not, then we must improve our perceptive apparatus.

In all the mutations of matter, one property, its weight, remains fairly constant. From this it is assumed that gravitation is a fundamental and universal force. We are taught that the solar system, indeed the whole universe, is held together by it. This is probably the largest assumption, upon the smallest basis, that is current among educated people. It is said to be opposed and balanced by the centrifugal force which is generated by the flight of the earth in its orbit. The track of the earth in space is a very complicated curve, resembling an endless helix. The earth never returns to the same place in space, because there is all the distance that the sun has moved in the interval, between its locations upon successive New Years' days. Its centrifugal force depends upon the rate of its deflection from the tangent of its actual course in space, and has no direct relation to its relative circular or elliptical movement around the swiftly flying sun. This centrifugal force must fluctuate through a wide range, and if we seek to oppose it by the supposed attraction of the sun, we

find that an exceedingly complicated system of compensating adjustments becomes necessary, to maintain the earth and other planets in their proper courses.

Why should the sun be considered as an attracting body? We have seen comets rush at the sun with terrific velocity, but they always failed to reach it, and were blown away into space. Their tails were trailed behind while approaching the sun, and went ahead of the nucleus while receding, plainly showing that the sun exerted repelling force. Again, we have seen great flames of incandescent gas projected thousands of miles beyond the sun's surface. No person has seen it attract anything. As far as gravitation is concerned, the only thing that we are sure of is that *the earth* appears to attract bodies on or near its surface. Ericsson took great pains to measure the attractive force which was supposed to be exerted by the moon upon objects on the surface of the earth, and he found—nothing. The proofs of the common theory of gravitation are far from conclusive. All the exhibitions of gravitation have been observed under ordinary conditions, which are practically the same at all times. There is plenty of room for the supposition that gravity, as well as other forces, is dependent upon some condition which is as yet unperceived. We have the testimony of expert and skeptical witnesses, that, under certain peculiar circumstances, gravity seems to be suspended or modified.

Now the object of presenting the "other side" of these physical questions is mainly to show that the standing of the physicist within his own domain is far from secure, and that he is liable at almost any time to be required to "reverse himself." He says to the skeptic that if he doubts the constitution of water "he can determine it for himself in half a dozen different ways." Unfortunately none of the analyses are complete enough to give any clue that will explain the behavior of water at the temperature of 39° Fahrenheit. If heat be added the water expands, if heat be subtracted it again expands; thus we see the same effect produced by directly opposite means. Evidently the physicist has overlooked something; and until he finds it we shall decline to admit that his knowledge of physical law is sufficiently complete to make his "implications" as reliable as they should be. They will serve excellently for purposes of trade and manufacture, but the investigator, who works in a field apparently very different from that of physics, must regard them as tentative and provisional.

When we consider the phenomena presented by living beings, we encounter manifestations which seem to defy quantitative measurement. The influences exhibited do not obey the "law of squares." Something analogous to electric induction be-

comes apparent; sometimes it works, sometimes it does not. Effects cease to be inevitable, and to a degree become optional with the person upon whom the influences operate. The physicist is baffled, and while unwillingly conceding the sanity and veracity of the witnesses, he still stoutly maintains that sensation cannot or does not occur without a physical cause, such as ether waves, aerial vibrations, or the like, and that it cannot exist without nerves and special organs of perception. This declaration, the *dictum* of materialists of all orders, is a most pernicious and far-reaching fallacy; and the very existence of psychics as a science depends upon the disproof of it. The limits of this article do not permit a full statement of the known facts that bear out my assertion, but enough may be shown to justify our claim that this monstrous assertion of the physicist should be set aside.

Let us consider an every-day occurrence. It often happens, while the air is vibrant with sunlight and sounds of breezes and insects, and even human voices, that the individual upon whom these aerial vibrations are hammering away is wholly unconscious of them, and has no sensations corresponding to them, notwithstanding the fact that his eyes, ears, and nerves are all in good working order. We say he is "absent-minded," "engrossed in thought," and so forth. Here we have a failure of the physical agency and the physiological mechanism to produce characteristic sensations. The physical conditions are perfect, but the psychic effect somehow fails to follow. He does not see nor hear. Perhaps he is an organist, sitting thus, oblivious of keys and pipes, of sights and noises, intent upon a mental concert of rhythm and tone, a procession of music which mortal ear never heard before. Does he *hear* anything? He shows all the physiological accompaniments of strong sensation or emotion, strong respiration, abnormal pulse, tingling sensations running over various parts of his body, etc.; but his tympanum is vibrating and his auditory nerve is pulsating with wholly irrelevant impressions from outside agencies, or perhaps are quiet. No one will claim that the sensation he enjoys comes through his ear and nerves. As far as any one can see, his sensation is independent of exterior influences. But presently he goes to his organ and sets free the music that is in the pipes, and projects upon the ambient air the melody that enraptured him the hour before. Now some listener, by means of his auditory apparatus, perceives the sound and feels substantially the like sensation that the organist felt before the pipes uttered a sonorous wave. Which of these men *hears*? It must be observed that the pipes and the listener's auditory apparatus served as transmitters, no more nor less, of sensation from one mind to another. The pipes

served as projectors and the ears as receivers. Does a man *hear* whenever he enjoys the sensation of sound, or only when he acquires it in a certain manner?

Again, suppose our subject is an artist, and he has fixed every atom of attention that he can muster upon the development of a mental image of an ideal face. As the vision of color, form, and expression becomes clear, he loses all consciousness of the outside world. His eyes are unobservant of the things that surround him. He does not see the objects that are sending ether waves to his retina, but just at that point at which those ether waves are usually translated into sensations something else is going on. The attention is occupied by a sensation of the kind commonly received through the optic channel, but different from any ever received before. While the artist feels this sensation does he *see* anything? This vision of a face not yet born causes him to mix some oxides of iron with those of cobalt and cadmium, and these with oil, according to good chemical law. But he proceeds to spread these pigments upon a linen cloth in an order unknown to mechanics or to mathematical law. Presently another person looks at his canvas and perceives something. Now observe what happens. As perception progresses the gazer experiences a sensation that is in every particular except intensity similar to that felt by the artist before he touched the canvas. No one hesitates to say that *he* sees. How about the man who had the same sensation before the picture existed? The main question is not about the use of the terms *see* and *hear*, but whether sensation can occur independently of physical causes, and without the physiological receiving or transmitting apparatus. Surgeons declare that persons who have lost limbs by amputation frequently suffer excruciating pain in the amputated limb — the part that is gone. It has been repeatedly proved that the pain is not of “sympathetic” origin, and it is not easy to believe that there is anything illusory about a sensation that makes strong, sane men cringe and scream with agony. The sensation persists, notwithstanding the absence of the nerve which had served to excite the feeling.

The artist's pigments and the organist's pipes, together with eyes and ears, serve as transmitters of sensations. Now the sensation at the beginning of the affair must be quite as real as that at the end — otherwise there could be no transmission, and we would have the curious phenomenon of “nothing” being amplified into “something.”

The factor which seems to control the absence or presence of sensations is attention. We see only when we give attention. There is some reason to believe that whether we see only that which is before us, and is illuminated, or whether we see that

which is not ordinarily visible, and is miles away, depends very largely upon the manner in which the attention is handled. In all cases the direction or engagement of the attention precedes any sensation. By deliberately turning it in a certain direction we can, within quite wide limits, put ourselves in possession of any sensation that we choose to have. Knowing the effects that emotion has upon the conduct of men, and knowing also the effect that it has upon the perceptive faculties in obstructing or clarifying them, it becomes a matter of the utmost importance to our mental and ethical welfare that we learn to intelligently direct and deliberately use this wonderful instrumentality, the attention. A great part of our human existence is spent in a half-awake condition, in drifting with a kind of current, and it is only the use of this power which makes any change for the better in our conscious life.

We have seen that the apparent "law" or order of all physical phenomena is dependent upon the condition under which it is observed, and that motion is due to an unbalanced difference in conditions. Now it is a significant fact that the power to change conditions, and thus set up differences which result in the establishment and maintenance of motions, is found only in the possession of *living beings*. Every motion or process over which we have any control is initiated by a psychic impulse or idea. First a living being acquires a "notion," next he proceeds to set up a difference in some condition, and then, but not till then, motion ensues. The possession of this power of interfering with or modifying conditions is the main difference between a living man and a dead one. The physicist cannot show any difference whatever beyond the fact that one is active and the other inert. Dead things cannot initiate motion. It is beyond the power of the physicist to explain why the osmotic processes in the living being *go*, or what it is that makes them go wrong in disease.

We see that sensations and their attendant emotions exert a strong influence over the physiological processes. Those which seem to obstruct and interfere attract our attention much more than those which promote the vital operations. The former excite pain, which is readily perceived, the latter produce no strongly marked feeling. A person who is in good, robust health is hardly aware of any feelings. It is a mistake to suppose that he has no feelings; in fact, his emotions are up to "concert pitch." If the motive power slacks off he quickly becomes aware of it through a feeling of depression. This fundamental sensation of *being alive* seldom attracts our attention, and we realize it only when recovering from insensibility. Yet it is this feeling, apparently, which excites the physiological apparatus to the extent

necessary to maintain the organs of perception in good working order.

The physiological difference between a man and an ape is small; the most noticeable difference is in the perceptive faculties and in the character of his sensations. The man has some ability to control his sensations and as that ability increases the perceptive powers increase also. Consequently, it is reasonable to infer that our perceptive powers may be increased beyond their present limits by maintaining a proper character of sensations or a proper emotional condition. Apparently this can be done by acquiring greater skill in directing and handling that which precedes and determines sensation, that is, our attention. How to do this is the immediate problem before the psychic investigator.

Physical phenomena cease when the differences in conditions disappear, and physical law disappears from view with the cessation of the phenomena. Physical law does not contain anything in the nature of an obligative or directive force; it is only the observed method of procedure. It is not at all probable that it should extend very far into the operations of that which apparently precedes physical phenomena. Psychic phenomena go on, seemingly tangled up somewhat with physical ones, yet they do not appear to depend upon them. Some sensations come and go without regard to any condition that we know of. There is very little reason, except common prudence, why we should refer the questions presented by these psychic phenomena "to the laws of physical phenomena," as demanded by the physicist. His laws are inadequate and his "implications" are by their nature restricted to the class of phenomena from which they are taken. The physicist cannot tell us what causes the difference between a sane man and an idiot or between a saint and a sinner. Neither can he explain the difference between a live thing and a dead one, nor, indeed, can he tell what makes anything *go*. If psychic investigators depend upon his methods and restrict themselves to his laws, they, too, will never be able to unravel any of these mysteries. With all due respect to the physicist, we believe that we have fewer prepossessions to distract our attention than he has, and to that extent are better equipped for work in the psychic field.

CALVIN W. PARSONS.

Scranton, Pa.

REPORT OF DARK SÉANCES, WITH A NON-PROFESSIONAL PSYCHIC, FOR VOICES AND THE MOVEMENT OF OBJECTS WITHOUT CONTACT.

IN presenting a report of the more notable phenomena observed by a Committee of the Board of Directors of the American Psychical Society, it will be well to make a preliminary statement which will throw light upon a number of points.

The psychic concerned in the thirty-two sittings held by us between November 3 and December 10 inclusive is Mrs. Mary Curryer Smith of California. A year ago, when Mr. Garland was in the Golden State, she kindly gave him an opportunity to witness some of the phenomena which occur in her presence. His observations at that time were published in *THE PSYCHICAL REVIEW* for February, 1893, and he felt that it was very desirable that the society should prosecute a systematic investigation of the phenomena which had thus come to his attention, as well as of such kindred manifestations as might happen. The matter was talked over, and it was suggested that when Mrs. Smith visited Chicago the next autumn, as she then planned to do, she might go on to Boston and give the society a series of sittings. In October Mr. Garland met this psychic in Chicago, and the details were arranged which culminated in the sittings covered by this report.

Certain things constituted a part of the routine of the *séances* so uniformly that I have made no special attempt to notice precisely when they occurred, nor to state them in the several reports. First in order comes singing. Tradition hath it that singing "harmonizes conditions," and aids in the production of phenomena. So, singing was a part of the regular programme, and while we ordinarily sang at first — while getting up steam, as it were — later, songs were interspersed with conversation and periods of silence. The hands of the sitters were joined, forming a horse-shoe or a circle, most of the time during every sitting. They were sometimes laid upon the table, and at others in our laps. Sometimes the psychic formed a link in the chain, but most of the time she did not. When she did, we noticed —

though there may have been exceptions—that she soon went to sleep. Sometimes it seemed to us desirable that she should sleep, and we therefore formed a complete circle at the opening of the *séance*, and at a certain point, as she passed out of the normal state, she would draw her hands away from those of her neighbors, leaving a horse-shoe intact.

When the power was in working order, which was not, as a rule, until after an hour or an hour and a half had elapsed—and it was many times much longer—it first manifested itself by raps. We then asked questions which were answered by the usual code of one, three, and two for no, yes, and doubtful. We usually asked, “Will you move the table?” and when the raps came for yes, we always removed our hands entirely away from it. After sitting for some time at the opening of a *séance* in a circle or horse-shoe, with hands on a table, one of which, I think, was used at every sitting, and distributed quite regularly along three of its sides, it was our custom to mass as closely together as we could conveniently get around the end of the table away from the psychic. After that, we usually held our hands in our laps, still joined, though we sometimes placed them upon the table, and, as a rule, to rest them. The massing manœuvre was suggested by a “control” of the psychic as a means of concentrating the forces.

At the end of every *séance* all of the fastenings were found intact except in the case of the twenty-sixth sitting, in reporting upon which I have described the giving way of a single tack, which, however, was immediately reported by the psychic herself. At every *séance* the extent to which the hands of the psychic could be moved was very limited. I question whether at any time she could lift her wrist more than an inch above the arm of the chair, while, as a rule, she could not do even this. Turning the fingers of her hands towards each other, and trying her best to bring them together, there remained a number of inches between them. The tin cone described in the twenty-sixth sitting was used, I believe, at every sitting. It was usually placed in the centre of the table with its halves joined.

Whether the power with which we had to deal was the psychic herself, a “sub-conscious self,” an incarnate spirit, as spiritualists maintain, or whether some other hypothesis must be sought to explain it, it can at least be said to have displayed intelligence. For this reason we addressed it as we would a person. We communicated with “the power” solely by speaking. The answers came in four ways,—by raps, by taps on the cone and sometimes on the table, by words spoken through the cone, and by words spoken by a “control” of the psychic. The latter, I believe, with the exception of the last sitting, always spoke in

the voice of a child, called the psychic "Mamma," and is herein referred to as "Maud."

The range of phenomena which took place was wider than the species we undertook more especially to investigate. Our attention was directed primarily to movements of objects without contact and to so-called "independent" voices speaking through the cone. The reason for this was that these phenomena seemed to promise to yield results of greater evidential value than we could hope to obtain at present by a study of the raps and taps. A proper investigation of the raps, so far as I can now anticipate, might require special and delicate apparatus, and more particularly so as the sense of hearing is so unreliable in furnishing accurate indications as to the source of sounds. We resorted freely to the raps and taps, however, for the purpose of asking questions of "the power" which could be answered by yes and no, and also noted them incidentally to some extent. The distinction between raps and taps, as I have used the words, is made upon account of a difference between the two which was, ordinarily at least, easily perceptible. Many who have heard the so-called "spirit raps" proceeding, apparently, say from a table, have noted that they seemed to originate *in* the fibres of the wood. What I have called "taps" proceeded, as a rule, so far as I could judge by the quality of the sound, from the tin cone, and were the same in kind as I could have made by striking the cone with one of my fingers. The dissimilarity pointed out suggests, then, the probability that the two were produced by different methods. Another reason for dwelling upon this matter is, that at the time the light was extinguished at the beginning of the *séances*, there was nothing metallic capable of emitting sounds like the "taps" within reach of the psychic's hands or feet.

We did not attempt an exhaustive study of the psychic's physiological condition, though Mr. Garland, the only member of the Committee who attended all of the sittings, recorded a number of observations of this nature. In the first place, there are reputed to be many more psychics who fall into the mediumistic trance, than there are of those in whose presence voices and movements of objects occur, and, therefore, economy of opportunity dictated the course we pursued. In the second place, such observations could be more advantageously conducted in the light and by trained physicians, with the aid of the sphygmograph, and perhaps other instruments. I have applied the term "trance" loosely to that state in which the psychic spoke in a voice different from her own.

The first question to be answered is, What are the facts? What occurred under a set of conditions all of whose essential particulars are clearly stated for the benefit of the psychical

student? The second question is, What are the possible causes as indicated by the phenomena themselves? My mind was centred almost exclusively upon the first point. Mr. Garland's went beyond this to the second, and he hoped to obtain clues during the *séances* which would help in finding an answer, hence the attention paid by him to the physiological condition of the psychic. In speaking of a "control" of the psychic, or of "Maud," or "Mr. Mitchell" we merely adopt the terminology of spiritualists and of the psychic as a matter of convenience. To go beyond this, at the present stage of our investigations, would be to beg one of the most important questions involved in psychical research. The same qualification extends to "Wilbur" when he is reported as having spoken through the cone.

The sittings were held at five different places, and all of them, I believe, in the evening, with the exception of the twenty-sixth and subsequent ones which began in the afternoon and extended into the evening. At more than half of the *séances* nothing whatever occurred or nothing beyond raps or the announcement by "Maud" that nothing could be done. I think the Committee may properly lay claim to having exercised patience in this investigation. One of the sittings lasted six and a half hours, two or three, if not more, not less than five hours, none probably less than an hour and a half, and many two and a half and three hours. The average time was scarcely less, I should judge, than three hours. It was our custom to continue the *séances* until the control told us to close them, though we may have used our own judgment at times, as at the twelfth sitting, when something unusual led us to believe that nothing more would happen.

Why should there have been so many failures? it will be asked. I cannot give a positive answer. "Maud" declared that "Mamma's" anxiety to get results was the chief difficulty. We surmised also that our own intensity of thought, the worry of some of the sitters about trains which must be caught, the state of health of the psychic, and some of the conditions which prevailed in the Pierce Building might have something to do with the negative results obtained. There was no chance for the psychic to have had the aid of a confederate or for her to introduce any complicated or bulky mechanism into the *séance* room.

With these introductory remarks I invite the reader's attention to reports of what occurred at the more remarkable of the *séances*.

T. E. ALLEN.

EIGHTH SITTING, NOVEMBER 10 — REPORT BY MR. GARLAND.

This sitting took place in Professor Dolbear's library at his home in College Hill. There were present Professor and Mrs. Dolbear, the psychic, and myself. I assisted in the tying, which

was as follows: Taking a spool of silk twist, I tied it squarely to the arm of the chair at a point about four feet from the loose end of the spool. I then tied the silk about the psychic's right wrist twice, tying it in a hard knot, and carried the unbroken thread across to the other arm. I again tied the silk to the arm of the chair in a square knot, then tied the left wrist of the psychic in the same way as the right, giving the spool of unbroken thread into Professor Dolbear's hand. The psychic's feet we tied with tape, which was nailed to the floor behind her chair. Her dress was tacked solidly to the floor. A tape held the chair, and was tacked to the shelves behind her, which were about eight inches distant. Over the psychic's dress in front we pinned a newspaper, tacking it to the floor.

The room had one door leading into the hall. There were two windows darkened by heavy drapery. On the table, which was a square one with leaves, we placed pencil and paper, and the tin cone which is used by the psychic in her sittings for voices. We sat holding the threads, Professor Dolbear at her left, myself at her right, and Mrs. Dolbear opposite. It was quite dark, with a streak of light showing perpendicularly along one edge of the window at the psychic's left. We joined hands as usual, and sat quietly for some time. The psychic's hands soon fell in temperature, and became very moist, and at last drew away suddenly from ours. This was the sign of her deep sleep. We released her hands.

Raps came and answered questions. "Maud," the little "guide," spoke through the psychic, asking if we could not tie the threads to the table legs. We did not think it worth while to object to that, and they were so fastened at a distance of nearly two feet from the utmost reach of the psychic. We sat a long time thus. The psychic complained of the right string being too tight, and I loosened it a little, and to make good this loosening tied a doubled thread in a peculiar way about her wrist. As usual, we now moved down to a compact line opposite the psychic. The table was about twenty inches from her fingertips. We sat thus for a long time, the psychic apparently being in deep sleep. At length she began to toss restlessly and moan, and after each paroxysm the table moved down toward us and away from the psychic. While the table moved I listened for signs of movement in the newspaper, but there was no motion perceptible.

At length the cone rocked, there were taps on the table, as if made by fingers, and the pencil moved. We entered into conversation (through taps) with the intelligence which claimed to be one of the psychic's "controls," "Wilbur." He was in a sportive frame of mind, and suddenly dumped a book down on the table

over our heads. Others followed until twenty-four were placed about the cone. At request of Mrs. Dolbear a small candy box was brought from just back of the psychic, put on the table, and shoved towards her. At my request "Wilbur" wrote his name on one of the books, clicked on the cone, and held up a book (with his two hands) between me and the streak of light, and thumbed the leaves rapidly. On my further asking to see his hand, he passed it rapidly up and down, with the spread fingers apparently pointing toward the psychic, and about six feet from her left hand. After this a voice, professedly that of "Wilbur," spoke through the cone, and for nearly two hours kept us roaring with laughter. In the intervals, he played jokes upon us. He touched my cheek at a distance of six feet from the psychic, and on the opposite side from her. At the request of Professor Dolbear the cone touched him on the side away from the psychic, and about six feet from her left hand. It then reversed and touched him with the other end. This was very remarkable. To have done this by trickery it would have been necessary to pass behind Professor Dolbear in the small space (two feet) between him and a desk which stood against the wall.

Professor Dolbear said in substance that the cone touched him lightly, softly, without jar, and the precision which was in the touch also appealed to him. He then asked the cone to touch him on the right knuckled fist, held in the air for the purpose. After waiting some minutes the cone struck *the knuckles of his other hand*. Then a voice came through the cone almost instantly, saying, "What made you jump?" followed by a laugh. The same precision was shown when I asked the cone to touch me. It seemed never to make a mistake, dark as it was. The books moving about seldom touched the cone and did not displace it. All actions went on with unerring precision. The table was moved and shaken violently as if by a strong man, but the threads tied to the legs remained unbroken. There was a sound as of hands patting the pillow on the lounge which was about three feet from the psychic's left hand, and upon Mrs. Dolbear asking to have it brought to the table, it was beaten violently and tossed against Professor Dolbear's chair. The cone moved about freely over the books, and various voices came from it directed to each member of the group. Some of the names were recognized. The one to me seemed one that I knew but was too faint and I do not count it as evidence.

I listened carefully for the breathing of the psychic, and though when the cone was moving, and voices coming from it, the psychic was deathly still, instantaneously after some of the movements I could hear her troubled breathing. I had perfect conviction that she sat precisely as before in the chair. If she had

freed her hands I do not know how she could have touched Professor Dolbear with both ends of the cone, because her feet were nailed to the floor as was her dress also. It may be remarked, also, that the floor was of hard wood and bare of rugs or carpets, which of course increased the difficulty of moving about the room undetected. One's ears become very acute in the darkness, and every least movement of the psychic was noticeable.

When the lights were turned on the psychic sat as before. So far as my utmost perception goes her fastenings were unmoved. We examined them very carefully. Her right hand was precisely as I left it. The threads tied to the table legs were tight but unbroken. I cannot conceive how she could leave the table in the position in which it was found. It was pushed to the extreme limits of the threads, two feet beyond reach of her hands. If she had pushed the table away first she could not have loosened the strings to slip her wrists back into place. If she slipped her wrists back into place before moving the table she could not have moved the table away sufficiently to make the threads taut. The threads were deeply sunk in her wrists, which were much swollen, and it took several minutes' smart rubbing to bring her wrists and arms back to a normal condition. Her pulse was very irregular and faint. It had a thick, sluggish throb at long intervals, followed by a feeble fluttering which could not be counted. The skin was cold and her arms were quite inert. She came slowly back to a normal condition as to body, and in a half hour's time seemed comparatively uninjured by her long sitting. She said she knew nothing about her crying out and groaning. She was quite as if she had been in a refreshing sleep.

This account is barely the outlines of a very interesting and curious experiment.

HAMLIN GARLAND.

NINTH SITTING, NOVEMBER 13.

This sitting was held in Room 19, in the Pierce Building, Copley Square, Boston. Present, Mr. and Mrs. Flower, Mrs. T., Professor Comey, Mr. Garland, Mrs. Smith, and myself. A separate piece of red tape was passed once around each wrist of the psychic, tied in a double knot, and then, at a distance of about three-quarters of an inch, a single tack was driven through both ends into the arm of the chair. The lower edge of her dress was fastened to the floor with three tacks. The glass door leading into the hall, and the window, were covered to exclude light. Besides these openings, there is one door upon each side of the room connecting with other rooms belonging to the suit. It was our practice at sittings held in No. 19 to lock the door leading into a large corner room, and then to leave the door upon the other side partly open for ventilation, locking the

two other doors in this second room. The hall doors of the whole suit were always locked, and, as we were upon the third floor, the windows were some distance from the ground. The table was placed so near the psychic that she could touch it with her fingers, which, however, could not have extended over the edge of the table more than two inches at the utmost. After the gas was extinguished, Mr. Garland and I, who sat next the psychic at her right and left respectively, placed each a hand over the end of the table, and she then laid her hands upon ours. All of the sitters placed their hands upon the table in contact with their neighbors'. After a time the psychic withdrew her hands.

Then those at the sides of the table moved up towards the end of the table away from Mrs. Smith, huddling together as closely as they could and all joined hands in a horse-shoe without touching the table. The table afterwards moved at various times away from the psychic and also towards me, and we occasionally hitched our chairs along so as not to impede its progress. The table may have been moved a few inches to place it beyond the reach of the psychic's fingers before the movements began, though I believe it was not. Raps occurred during the evening.

After the light was turned up at the close of the *séance*, the fastenings were found precisely as we arranged them. The table was found to be twenty-nine and a half inches away from the psychic, measured from the tips of her fingers, and eight inches farther towards her left than when the sitting began. It was found, however, that between two of the tacks towards Mrs. Smith's right a slack place had been left in her skirt, and she was able to extend her foot to within about a foot of the leg of the table upon that side.

T. E. ALLEN.

The above embodies a correct statement of the facts.

HAMLIN GARLAND.

B. O. FLOWER.

TENTH SITTING, NOVEMBER 14.

This sitting was held in the Pierce Building. Present, Professor and Mrs. Dolbear, Mr. and Mrs. Flower, Mr. Garland, Professor Comey, Mrs. T., Mrs. Smith, and myself. The psychic sat for the first time in an arm chair which I had had especially prepared for these *séances*. Owing to certain miscalculations in construction which could have been remedied, but which it did not seem necessary to undertake, I will not describe this chair except in so far as its features modified the way in which the psychic's feet were fastened. A piece of ordinary white tape was passed once around one of Mrs. Smith's wrists, tied snugly in a double knot, passed around a second time, again tied in the same manner, and then at a distance of about three-quarters of an

inch a tack was driven through the two ends of the tape. The other wrist was secured in the same manner. A little platform nine or ten inches wide had been built out in front of the chair, resting upon two substantial pieces of wood which extended underneath the legs of the chair, one on each side. Large counter-sunk screws driven into the bottoms of the legs held these bars in place. The bottom of the psychic's dress was securely fastened to the floor of the chair and to the bars which connected the side legs of the chair, seven or eight tacks being used and care being taken to allow no slack between the tacks. In addition to these precautions Professor Dolbear pinned a six-cornered paper star, about two inches across and covered with the luminous sulphide of calcium, to the lower extremity of the left sleeve about an inch from the end.

The table was placed near the psychic as upon the previous evening, the gas extinguished, and a complete circle of hands formed upon the table, the psychic's hands resting upon those of Professor Dolbear and Mr. Garland, at her left and right respectively. After a time the table was moved by us a few inches beyond the reach of the psychic, Professor Dolbear and Mr. Garland moved back a short distance, and all joined hands except the psychic, no one touching the table. During the evening the table was moved several times, always, apparently, in the direction away from Mrs. Smith.

After the table had been moved away from the psychic there was a considerable number of raps. I noted one especially; it was quite loud and appeared to be near the end of the table away from Mrs. Smith. At one time there were blows upon the table, such as might be made with the knuckles, which kept time fairly well while one or more of the company were whistling and singing. It was about like playing a base drum part, with some beats added and some omitted.

A little after half past ten, Professor and Mrs. Dolbear, Mr. and Mrs. Flower, and I left the room. During the few minutes which elapsed before my return there were some vigorous movements of the table. The sitting soon closed and I found the distance of the table from the extreme ends of the psychic's fingers to be twenty-one and five-eighths inches. The fastenings were found as we left them.

T. E. ALLEN.

The above embodies a correct statement of the facts.

B. O. FLOWER,
HAMLIN GARLAND.

ELEVENTH SITTING, NOVEMBER 15.

This sitting was held at the home of Dr. T., Jamaica Plain. Present, Dr. and Mrs. T, Mr. Garland, and Mr. Allen. A

second-story chamber was used. It had two windows draped with shawls, one door opening into a medium-sized closet and one into the hall. The psychic sat in an arm chair that belonged in the house. From the back legs of the chair pieces of tape extended like guy ropes to the floor, where each was secured with a tack. The wrists of the psychic were fastened in the same manner as at the last sitting, except that the tapes were longer and were tacked a second time under the arms of the chair. The luminous star was pinned upon her left arm near the wrist. A single piece of tape was fastened to both ankles in the manner heretofore described, drawn so as to permit but a very limited play of the feet, and then the ends were tacked to the chair. Finally, a newspaper was pinned to the front of her dress, reaching down upon the floor so as to betray by its rustling any considerable movement of the feet.

An old-fashioned round table with leaves was placed so that Mrs. Smith could join hands with the sitters by laying them upon Mr. Garland's hand and mine. After a time we released the psychic's hands and formed a chain without touching the table. The floor was covered with matting, with an art square over the centre. Some time after the light was extinguished the table moved. Later, Mr. Garland moved the table some distance from the psychic, and to mark its position I reached down and inserted a pin close to one of the legs away from the psychic, and as another pin was not available, I placed a silver dime near the other. After this the table was moved several times, and at the close of the *séance* I found that it had moved four or five inches from the pin and dime. A part of the time while these movements were taking place, I held one of the fingers of my right hand lightly against the under side of the table and felt it move. The force seemed to be regular in its action, but intermittent; that is to say, it seemed as though the table were moved by a series of slight impulses with short intervals of rest, if not of actual retrogression, between them. This latter impression may have been due to the resistance afforded to the castors by the wrinkling or piling up of the floor-covering. There were a number of raps and an attempt, as at the last sitting, to drum an accompaniment to music.

I conclude that after Mr. Garland moved the table, the psychic could not have pushed it with her knees and for two reasons. First, the rustling of the paper would have betrayed her, though there might have been danger at times that singing would obscure such a sound. Second, after the close of the *séance*, Dr. T. sat in the psychic's chair and, holding his wrists and ankles where the psychic's had been secured, worked his body down in the chair as low as he could so as to project his

knees forward, but he certainly did not come within nine inches of the legs of the table and perhaps not within a foot; I did not measure the distance. Had he forced himself much farther, he would have fallen upon his knees (since his ankles were supposed to be secured) without approaching much nearer to the table. The fastenings were all found intact when a lamp was brought.

T. E. ALLEN.

The above embodies a correct statement of the facts so far as the sitting itself is concerned, but I was not present during Dr. T.'s experiment.

HAMLIN GARLAND.

TWELFTH SITTING, NOVEMBER 16.

This was held in Professor Dolbear's study, which has already been described in connection with the eighth sitting. There were present Professor and Mrs. Dolbear, Professor Comey, Mr. Garland, the psychic, and myself. Mrs. Smith's chair was placed in one corner of the room. I secured the back legs of the chair, using a continuous piece of tape in the manner of guy ropes, and tacking through each into the hardwood floor. Over each hand and arm a lady's long stocking was snugly drawn, and pinned a trifle below the shoulder. The tape already mentioned was then carried up under and upon the inside of the left arm of the chair, where it was taken by Mr. Garland, passed twice about the psychic's left wrist, and tied with a square knot. A tack was then driven through the tape upon each side of the knot into the arm of the chair, leaving very little slack. Meanwhile I had tied the right wrist in the same manner. One end of my tape was then sewed to the end of the tape encircling the left wrist, so that all of the tape used thus far formed but a single piece.

The luminous star used at some other *séances* had been cut in two, and a part was pinned to each stocking near the ends of the fingers so that it lay in an inclined position, and could be seen by all the sitters. I took another piece of tape, tied it around each ankle, so that the feet were quite near together, and tacked the ends to the lower part of the chair. The feet could then move back and forth about two inches. The bottom of the psychic's dress was then tacked to the floor, and a newspaper placed in front of her with the lower edge tacked to the floor, and the upper portion pinned to her dress above the level of the chair seat. Finally a piece of twine was fastened to the tapes upon both wrists, and the ends were held by Professor Dolbear and Mr. Garland at the psychic's left and right. A square table with drop leaves was placed in front of the psychic. The distance between the nearer legs of the table and the front legs of the chair was eighteen inches. I marked around the four legs of the table with a piece of chalk. After all was in readiness the light

was extinguished, and Professor Dolbear locked the door and took charge of the key.

With the exception of the psychic, we all formed a circle with hands upon the table. After sitting a long time we took our hands from the table and completed the circuit by Professor Dolbear and Mr. Garland taking Mrs. Smith's encased hands in theirs. The psychic soon went into a sleep or trance. We then massed ourselves about the end of the table away from the psychic, the same gentlemen resuming control of the twine. In order to account for the hands of all, Professor Comey made contact with both of Mr. Garland's hands, and I with both of Professor Dolbear's. Under these conditions the table was moved several times, while none of us were touching it, in a line which we afterwards found to be straight away from the psychic. The aggregate of the several movements was afterwards measured by Professor Dolbear and found to be six inches. During some of these movements Mr. Garland's attention was directed to the luminous half-stars upon the psychic's hands, and as they did not move, he inferred that her hands were perfectly still. After the movements of the table had ceased, Mrs. Smith gave signs of considerable pain or distress by her sighs and rapid breathing. The little control, "Maud," complained that her mother had been injured by a sudden jerk upon the twine connected with the left wrist. Professor Dolbear stated afterwards that as the half-star did not appear to be in the place where he thought it had been, he pulled upon the string gently to make it taut, in order that he might judge of the direction in which it ran. Immediately after this incident the sitting closed, having lasted from 8 to 11.20 p. m. The fastenings were all found to be in the same condition as they were left at the beginning of the sitting. When a spring balance was attached to the table by Professor Dolbear and pulled, it was observed by Professor Comey that a strain of fourteen or fifteen pounds had to be exerted to move it.

T. E. ALLEN.

The above embodies a correct statement of the facts.

HAMLIN GARLAND.

THIRTEENTH SITTING, NOVEMBER 17.

The sitting was held at the home of a member of the Society, a friend I have known for six years. There were present, Professor Dolbear, Rev. M. J. Savage, Mrs. T., and myself. Nothing of importance took place during the first hours of the sitting. The guides said afterward there was not sufficient time. Some of the people lived across the city and they arose to go at ten o'clock; they went out, leaving me seated at the table. The

psychic was in deep sleep, and I saw that the sitting was not ended.

Mrs. T. returned soon and took her seat at the table. Soon the little guide, "Maud," asked us to put the psychic in a wooden chair and take the cone apart and put the small end on the table. We did so and also drew her to the table. The "guides" asked us to tie the psychic again, insisting upon it though I had little belief that any further phenomena would take place. We tied her wrists separately and then together, and both ends of the tape I then took into my left hand. I pulled the two tapes taut under the tips of my left fore-finger in order to know every slightest movement in her hands. The guides again asked me to tie her hand to the chair, but I said in reply, "I am satisfied."

Sitting thus I could feel every tremor that moved her hands, and so far as touch and hearing go, I can affirm she did not handle the cone. With only Mrs. T., myself, and the psychic in the room, the cone rocked, rose in the air, was drummed upon and handled as if by a living hand. At last voices came, apparently from the cone. "Wilbur" spoke to me (as at Los Angeles) with great vigor, and also "Mr. Mitchell." I recognized both voices at once. The cone touched my cheek at a distance of two feet from the psychic's hand. Notwithstanding my careful study of her movements, I could detect no ordinary relation between the slight tremor of the hands and the floating of the cone. Just *before* each movement of the cone, there was a convulsive shiver in the psychic, *but while the cone moved she was deathly still*. There was also a moment's stillness before the cone arose. Her hand lay like marble on the table (judging from the steady pull upon the tape ends under my finger tip). Apparently all bodily movement and breath ceased for a minute, sometimes three or four, before the movement of the cone began, and while it continued to move the perfect stillness was unbroken. When the cone first left the table it was rocked lightly and then rose with a light spring. My *impression* was that she had nothing to do with its movement so far as any ordinary use of force is concerned. Her pulse, as I felt it later, was weak, rapid, and very irregular, her temperature low, her hands were cold and clammy, her wrists swollen, and the tape was very tight.

I report this sitting not because it has especial value as evidence, but because it presents some new points of interest. I desire to state again on the psychic's behalf that her "guides" insisted upon her fastenings being as good as before changing chairs. They have always seemed very jealous to have everything as conclusive as possible.

The door into the hall was locked. Outside interference was impossible.

HAMLIN GARLAND.

I was present and tied the hands of the psychic as Mr. Garland has related above, and afterward heard the movements of the cone, and the whispers as stated by Mr. Garland. Several times when the cone moved, Mr. Garland said: "There is not the slightest movement of the string. Her hands are quite still." The cone then touched me under the chin at a distance of three feet from the psychic.

Mrs. T.

TWENTY-SIXTH SITTING, DECEMBER 4.

This was held at Mr. Flower's home in Brookline, in a sleeping-room upon the third floor. One door led into a closet, another into the hall, and a third to a balcony. The hall door was bolted during the sitting. The balcony door had glass in its upper portion, and, with the windows upon either side, was covered to exclude light. The windows upon the only other side of the room having them were also covered, and the light from the fire burning in the grate was shut in as well as we could conveniently accomplish it.

There were present Mr. and Mrs. Flower, Mr. Garland, Mrs. Smith, and the writer. To secure the psychic, tapes were sewed to her sleeves near the wrists and tacked to the arms of her chair. A second tape was placed around each wrist and tied to the arm of the chair to take the strain in case of convulsive movements. The feet were tied in the usual manner, and the long ends of the tape carried back under the chair and secured with a tack. A tape was carried across in front of the psychic about four inches below the tops of her knees, drawn quite tight, and tied at each end to the legs of the chair. Mr. Garland put a tack in at the right-hand end. This tape was also pinned in the middle to the psychic's dress, the bottom of which was fastened to the floor with two tacks. The small end of the tin cone was placed upon the table and the large end behind the chair of the psychic and near her right elbow. This was readily accomplished, as the cone was in two parts each perhaps fifteen inches long. Ordinarily, they were combined by drawing one through the other until the friction held them together. Some sheets of paper and a pencil were also placed upon the table near the side away from the psychic. Before the sitting commenced, which was at about 3 P. M., I assured myself that the legs of the table were so far away from the psychic that she could not touch them with her toes.

After sitting awhile in a complete circle of which Mrs. Smith was a member, the psychic was entranced and the little control, "Maud," directed us to place all of the chairs in a line near the fireplace to more completely cut off the light from this source from the psychic. Mr. and Mrs. Flower were already sitting at

the side of the table away from the psychic, so that they moved but a short distance in obedience to this request. We were now all seated nearly in a straight line, with our chairs close together. A little before six o'clock the supper bell rang and at the suggestion of "Maud," though reluctantly, we left the psychic alone and entranced, covering her head with a shawl on account of the fire-light. Before leaving the room, however, Mr. Garland joined the two parts of the cone and stood it up on the floor close to the table, opposite the middle of the side at the right of the psychic.

After returning to the room, we found the psychic in a normal condition, and took our seats in the same position, and phenomena soon began. There was a sound as though the cone had been struck with the palm of a hand, then loud taps upon it followed by gentle taps. Shortly after this there was a free vibration of the cone caused, to judge by the sound, by its being struck upon the top of the table. Some of us heard sounds like the movement of lips, and then the cone was apparently lying on the table and pointed towards Mrs. Flower, who judged the large end to be about six inches from her. Something was then spoken in a whisper which no one could understand. It was repeated several times, Mrs. Flower saying after each attempt, "I do not understand you." I soon caught the sounds "il-ur," but several trials were made before Mrs. Flower was satisfied that the name given was Wilbur. There was another name spoken after Wilbur which she did not catch. More whispering followed, and Mr. Garland thought the name "Malcolm" was given. Mrs. Flower then suggested that it must be for Mr. Garland as that was a Scotch name. Then one tap came on the cone, indicating no.

Mrs. Flower asked, "Is it father?" Taps on the cone. ("Yes.") Mrs. Flower: "Please give your name." Then came, "Hiram W. Cloud." Mrs. Flower: "Can't you give the middle name?" Then came "Wilbur," which was correct. Other questions were asked, in response to which "Yes" was spoken and heard by all. Mrs. Flower: "Give me the name of our old home." Then came "Evansville," quite distinctly. Correct. Mrs. Flower: "Can you give me the old pet name by which you called me?" An effort was made to answer, but the enunciation was indistinct. Shortly after, there was a movement of the cone and it fell to the floor. This closed the *séance*. Just before the end a dull snap was heard by Mr. Flower and Mr. Garland, and the psychic immediately stated that one of the tacks in the bottom of her dress had come out. This was not surprising as there was a heavy carpet under the psychic's chair which made the holding power of the tack less than with a bare floor.

A light was struck and all of the fastenings were found intact except the one mentioned. We found the sheets of paper, of which there were seven, still neatly piled one upon another as at the beginning of the *séance* and their nearest edges at a distance of thirty-one and a half inches from the psychic's left hand and thirty-four inches from her right. Upon sheet No. 1, commencing at the top, we found "Maul," written with the letters detached. Upon No. 5 was written "Daniel Curryer"—the name of the psychic's father—near one end and "Mitchell"—one of Mrs. Smith's "controls"—near the other and wrong side up from where Mrs. Smith sat. Upon No. 6, nearly under "Mitchell" and again wrong side up, was written "Wilbur Thompson," another of the psychic's controls. Upon No. 7 was written "Lena Coulter" in two lines about two inches apart and wrong side up.

T. E. ALLEN.

The above embodies a correct statement of the facts.

B. O. FLOWER,
HAMLIN GARLAND.

TWENTY-NINTH SITTING, DECEMBER 7.

The sitting took place in Mr. B. O. Flower's house. There were present Mr. and Mrs. B. O. Flower and myself. It began at 4 p. m. in the same room in which the twenty-sixth sitting was held. The hall door was locked and bolted. Entrance from the windows was impossible. As before, we fastened the psychic securely to the chair. We passed two bands of tape around her wrists, stitching each band solidly to the sleeve of her dress, which was strong and heavy. The tapes were then tied in a square knot drawn very tight and the ends were tacked to the chair. Four tacks were used on each wrist, thus securing every end of the tape. Her arms could not rise from the chair an inch. Her feet were then tied separately in the middle of a long tape and the two ends were brought back under the chair and tacked solidly to the floor. Three tacks were put through the hem of her dress in front and securely driven down.

As before we placed the large end of the cone back of her right elbow out of reach. The small cone we placed on the table, which we drew up till it touched the psychic's knees. It could not be brought near enough to allow her to put her hands upon it, as we desired; she could not touch it with her finger-tips. On the table we also placed some paper specially marked and dated. We put a pencil beside the paper. On the floor we placed more paper and a second pencil. Mr. Flower took a seat at the psychic's left, I at her right, and Mrs. Flower between us and directly opposite the psychic. We began the sitting in the

usual way with intent to put her into a hypnotic sleep. We joined hands and sang some simple, monotonous songs. In a few moments the familiar shuddering action of the psychic took place. The palms of her hands grew moist and her finger-tips cold as ice. She seemed unable continuously to press her hands upon ours and part of the time requested us to put our hands above hers. Her hands trembled incessantly. Suddenly, in the midst of our singing, her voice ceased and her hands grew heavy as lead and perfectly still. We kept on humming our monotonous song.

Finally, faint raps were heard under the table, and by direction we moved back and sat opposite the psychic with Mrs. Flower seated between us. There was a convulsive action of the hands, and then a loud rap quite different from the rest. We asked "Is anybody present?" and received no reply. In a few minutes, however, the little guide, "Maudie," said: "Please move the table back. Mamma's finger struck the table." It is worthy of note that whenever anything was to be moved this little voice directed us where to find it, though the psychic had not touched it. I then moved the table back fourteen inches from the utmost reach of her hand. I felt carefully between the edge of the table and each hand to make sure that it was certainly out of her utmost reach.

We sat and conversed for some time; then "Maudie" spoke through the psychic, asking us to take up the large half of the cone (which was on the floor) and unite it to the smaller part (which had been placed on the table before the sitting began), and lay the cone across the table. This was done, with one end towards myself and the other towards Mr. Flower. We marked the place with chalk upon each side of where the cone lay, and afterwards found by measurement that the nearest point to the tip of the psychic's fingers was thirty-six inches. In a few moments tapping came on the cone, a number of questions were answered, and time was kept by tapping upon the cone while we sang. Later, after the singing was completed, there were a number of rapid taps which resembled the beating of a kettledrum. It seemed to be carried on inside the cone, as on placing our ears near its opening, the sound seemed to proceed from the interior. At six o'clock the little guide again spoke through the psychic, saying: "Please go down and get supper. Mr. Mitchell says he will have mamma awake when you come back." I requested that this be done for the sake of experiment. At the request of the guide I put a shawl about the psychic's shoulders.

We then went down to supper. A half-hour later we returned and took our seats. After some moments of singing the little guide said: "Mr. Mitchell says take the table away and put the cone in its place." We moved the table a short distance to the

psychic's left, and I put the cone in place on the carpet, marking its position with a pin. The psychic then seemed to pass through suffering; she moaned piteously and gasped. We sang our monotonous song, and it appeared to soothe her back into the deep sleep wherein all breathing seemed to cease. Later, the guides aroused her, apparently to the primary sleep through which the little girl speaks, and she asked us to put the table back again and to put the cone on the table on its side. This was done. I placed the cone on the table crosswise about the middle of the table and about forty inches from her hands. Mr. Flower put his hand upon the larger end of the cone which projected on his side, and I felt between the table and the hands of the psychic to see that the table was farther away than before. The distances were afterward carefully measured; the edge of the table was over thirty inches from her finger-tips.

A convulsive restlessness seized the psychic again, and the little voice asked us to sing. We did so and the psychic grew quiet. We sang softly so that we could hear all that went on. Then, a tapping took place on the cone—a minute clicking sound which drummed to our singing and answered questions. At length the voice purporting to be "Wilbur" spoke, and while he was speaking, the psychic went through a period of apparent agony and gasped and struggled and began to awaken; from thenceforward she was mentally awake, but her body, she said, and especially her hands and feet, were numb and cold. She was quite normal in conversation, and deeply pleased and relieved (apparently) to find that a voice was speaking. For some time the cone alternately lifted and lowered, and "Wilbur" spoke through it, in general fashion. A finger-tip (apparently) drummed about on the table, clicking the pencil and pressing upon the table. The cone rose occasionally with a ringing swoop, and remained in the air for several minutes at a time.

I requested the privilege of going to the psychic's side and the answer "Yes" was drummed on the cone. I went forward and sat by her side, with my hand resting upon the back of her right hand. While in this position the cone was lifted and drummed, but no voice sounded. Most important of all was the sudden whisking of leaves of paper from the table, which plainly took place while I sat holding the right hand. Mr. Flower then took the same seat and held her hand and the cone was vigorously banged about. Then I was granted the privilege of binding up the mouth of the psychic with my muffler, a large-sized one such as gentlemen wear. The voice proceeded as before, though I accused Wilbur of not articulating well. He immediately spoke in a very clear way and when we complimented him upon it, he said, "I've taken a lozenge."

I asked him if he could let me hold both hands of the psychic and he did not reply. Shortly after, a voice spoke to Mrs. Flower in answer to a request made the previous sitting. Then I returned again to my test and pleaded the importance of it. The cone was drummed upon vigorously and the promise given that it would be done. There seemed perfect coöperation on the part of the psychic and her guides. She hummed softly at my request while we listened for the voice, and upon failure to get it freely granted that it was necessary for it to come under such conditions and seemed to feel no fear of failure. Soon after, the cone was dropped to the floor, plainly in two parts. Shortly after, it was carried (with the two pieces jingling together) up over the table and then back to the floor with that collapse which indicates the end of the sitting.

Upon lighting the gas we found the end of the table at least twenty-four inches from the utmost reach of the psychic's hand. On putting the cone back into its place, we found that it was thirty-six inches from the left hand and forty and a half inches from her right hand. The table-edge was twenty-four inches from her left hand and twenty-eight inches from her right hand. The leaves of paper we found pinned together (the pin inserted over some writing upon them) and lying upon the bed at her left, seventy-two inches from their original position, and thirty-five inches from her nearest finger-tip. The pencil was upon the opposite side from her and forty inches from her right hand. It was carried or thrown a trifle over six feet. The paper in its original position was forty inches from her left and nearest hand.

The tape and tacks were precisely as before. Nothing had moved about her chair or fastenings. Throughout the latter part of the sitting, the psychic said we seemed about five steps away and on a lower level. She seemed to be a little deaf. Her hands and feet felt numb, and, she said, "like logs." Her pulse was very slow but comparatively regular. Her temperature was low, especially in her hands and feet.

HAMLIN GARLAND.

The facts as set forth in the above are in exact conformity with my notes made at the time of the sitting.

B. O. FLOWER.

THIRTY-SECOND SITTING, DECEMBER 10.

Sitting took place in the room described in the twenty-sixth *séance*. Persons present, Mr. Hamlin Garland, Mr. Frank Humphrey, Mrs. B. O. Flower, the psychic — Mrs. Smith — and myself. The conditions were the same as described by Mr. Garland in the twenty-ninth sitting, to wit:—

"As before, we fastened the psychic securely to the chair. We passed two bands of tape around her wrists, stitching each

band solidly to the sleeve of her dress which was strong and heavy. The tapes were then tied in a square knot drawn very tight and the ends were nailed to the chair. Four tacks were used on each wrist, thus securing every end of the tape. Her arms could not rise from the chair an inch. Her feet were then tied separately in the middle of a long tape and the two ends were brought back under the chair, tied to the leg, and the two ends were tacked solidly to the floor. "Three tacks were put through the hem of her dress in front and securely driven down."

The room was darkened after the table was placed within four inches of the tips of the psychic's fingers. It could not be brought nearer as the psychic's knees prevented. The *séance* began at 3 p. m. Mr. Garland sat at the psychic's right, Mrs. Flower came next, and, with Mr. Frank Pumphrey, who was on her left, faced the psychic. I occupied a chair opposite Mr. Garland, and to the left of the psychic. The cone was placed on the table. The position of the table was indicated by chalk marks around each leg with figure "1" to indicate first position. Mr. Garland and I held the psychic's hands and with the others formed a circuit. After singing for a short time, a nervous tremor in the psychic's hands was quite discernible; it was very similar to the action of a telegraph sounder. This was succeeded by a slight convulsive movement of the arms; the hands became cold as a corpse and seemed dead, and the psychic appeared to pass into a trance. After a short time the little guide, "Maud," spoke through the psychic, requesting Mr. Garland to change seats with me. She also said, "Mr. Mitchell wishes the thread fastened to mamma's wrists as you desire, and for you each to control the thread." Mr. Garland had previously requested this in order to account for the psychic's hands.

Accordingly, Mr. Garland tied a strong thread around the tapes which fastened the psychic's arm to the chair, thus enabling us to detect the slightest quiver of her muscles. I held the thread on her right hand and Mr. Garland that on her left. By direction the table was moved back from the psychic. The position was again marked with chalk, its legs being at this time seventeen inches from the toes of the psychic. We were then requested by "Maud" to place the cone (which had been on the table) on the floor by the side of the table. This I did, indicating its position by a chalk mark. It was twenty-five inches from the tip of the psychic's right fingers, the cone being on that side of table. The table was, while in this position, pushed five inches back from the psychic, there being no apparent physical contact, and Mr. Garland and I held the thread controlling her wrists so that we could detect every tremor. Her feet were, as has been observed,

tied with tape which had been tacked securely to the floor behind the psychic's chair; and the legs of the table were seventeen inches from the tips of the psychic's feet. Every hand in the circle was held, while, as has been observed, during the *séance* Mr. Garland and I controlled the psychic's wrists by the threads. A very strong current was felt, at times so strong as to be painful.

The cone was next lifted from the floor, but the forces did not seem to have full control over it, and it touched the carpet and seemed to be pushed a few inches, and then fell against the thread I was holding. On being requested, I once more placed it by the right of the table, again indicating its position with chalk and marking "2" to indicate the second position. This time, as shown by our measurements made at the close of the *séance*, the cone was twenty-seven inches from the tips of the fingers of the right hand which was the hand nearest the cone. In a few moments the cone was again seized and apparently lifted only to fall. Again I placed it in position and carefully indicated its third location. It was then twenty-three inches from her right hand which was the one nearest the cone. At each time when the cone was being lifted we experienced the sensation of an electric battery. There was no convulsive movement of the psychic's hands at this time, but we could feel a tremulous motion. After the fall of the cone, the psychic passed into a convulsive state and moaned piteously for a few moments. The little guide finally spoke, asking if Mr. Garland was thinking of leaving on the seven o'clock train. Mr. Garland replied that he would stay over if "Mr. Mitchell" felt able to do anything more than had been accomplished. It was now tea-time and the little guide suggested that we go to supper, which we did, leaving the psychic alone in the room.

In twenty minutes we returned. Mr. Garland and I secured the threads and located the table and cone, finding everything exactly as we left it. A few moments later, the cone at my side was seized and lifted into the air. It seemed to float over the table a few moments and was drummed upon. Questions were also answered by taps on the cone while it was above the table. After this it was laid upon the table. It should be remembered that during this time we controlled the psychic's wrists by holding the cords so as to note every movement. Sometimes the tremor was very slight, sometimes more marked, and at times there was a twitching, but no violent, convulsive movements such as frequently marked her passage from certain stages of the trance state. Mr. Garland asked if "Mr. Mitchell" was present. In a deep, clear voice an affirmative response came through the cone. The voice known as that of "Mr. Mitchell" is quite

remarkable in its masculine tone, although there is no harshness in the enunciation. The articulation is slow and measured; it might be called a stately voice, and suggests a gentleman of the olden time. It is in bold contrast to the merry or jovial voice of "Wilbur" and is also totally unlike the voice which is known as "Maud," which spoke through the psychic's organism; it is also unlike the voice of the psychic herself.

For fully a quarter of an hour the voice of "Mr. Mitchell" conversed with us, chiefly answering pertinent questions asked by Mr. Garland. At length the voice bade us farewell and the cone was placed upon the table. Then the little guide said to Mr. Garland, "If you and Mr. Flower will come quietly up to mamma's side, holding all the time tightly to your thread, you may place your hand on mamma's arm and we will do what you so much wish; but," she said, "first see that Mrs. Flower's two hands are taken and held in Mr. Pumphrey's so that all hands can be accounted for." This was done, and Mrs. Flower and Mr. Pumphrey kept us advised of their exact whereabouts by their voices. We then approached the psychic, the faint little voice saying, "Please be careful; keep far apart." We came to her chair, I on her right side and Mr. Garland on her left, and holding tightly to the thread, by the direction of the guide, we each placed a hand firmly on the psychic's arm which still continued to throb, and each the other hand upon her head.

Then the cone, which was resting on the table (whose outer edge was twenty-eight inches from the extreme tip of the psychic's middle finger on the left hand, and thirty-one inches from the same finger of her right hand), was lifted with a sharp metallic ring from the table. It remained in the air for from a quarter to half a minute, and was then placed on the floor by my side. During this time, save for a nervous tremor such as I have before mentioned, there was no movement in the arms of the psychic. Her head, however, was throbbing violently. The action of her body suggested a human dynamo made tremulous by the operation of hidden forces. In about half a minute from the time the cone fell by my side, it was lifted in the air with a firm, quick movement, giving out a sharp metallic sound. Again it seemed to float for a short time, when it was placed on the table. By direction we returned to our seats for a few minutes until the psychic awakened from her trance. When the gas was lighted, we found that the cone had been placed on the table a distance of forty inches from the extreme tip of the hand of the psychic nearest to it. The feet of the psychic were twenty-three inches from the nearest leg of the table.

A careful examination was then made of the tapes which were sewed to the psychic's sleeve. They were tied, as before des-

cribed, and so tightly tacked to the oak arms of the chair that when we tried to release the psychic, the tapes tore from the tacks, and the latter could only be removed with the claw of a hammer. The feet were tied as at the commencement of the sitting, being knotted to the chair leg, and fastened by two tacks. Everything else relating to her fastenings was also precisely as it was when we examined them before the lights were put out. We then made a careful measurement of distances as given above. The notes of the sitting were made before retiring that night, although the sitting did not close until ten o'clock.

B. O. FLOWER.

The moment Mr. Garland arose to take his stand at the side of the psychic, I took Mr. Pumphrey's right hand (which Mr. Garland had been holding) clasping it with my left hand. I did not release my right hand from his left. At Mr. Garland's request I placed the tips of my toes upon Mr. Pumphrey's toes. Thus his hands and feet were accounted for during the entire time which elapsed from the moment Mr. Garland arose until he returned to his seat.

HATTIE C. FLOWER.

The above account is substantially correct. It could be greatly extended, but nothing would be gained. I desire to add some few notes, however.

1. So far as the senses of touch and hearing go, Mrs. Smith's arms and feet had nothing whatever to do (in any ordinary way) with the movement of the cone.

2. I asked Mrs. Flower, "Are you controlling Mr. Pumphrey's hands?" and she replied, "Yes, and his feet also." This was at the precise moment of the movement of the cone.

3. The "forces" seemed to work intelligently to make the experiment a success. "They" seemed always deeply anxious to make the conditions rigid, but warned us of the danger of going too far when the psychic was in her abnormal sleep.

4. That great changes took place in the psychic's organism there is no doubt in my mind. Her convulsive movements and groans as she passed from one sleep to another, her change in temperature, her breathing, the difference in temperature of her hands, her entire absence of pulse at certain moments—these are evidences apparently beyond the will to produce.

In this connection it may be valuable to state my impressions at some length. A man with a prepared theory may be lame as an investigator, but as my theory did not admit of supernatural origin for the phenomena, it may add novelty to this report. I was studying keenly her physical condition. At two of the sittings the psychic was startled by movements not intended to produce such an effect, and awoke with her organism apparently

convulsed. In both cases I went to her assistance, and placed the palm of my right hand upon her forehead, and the two larger fingers of my left hand at the base of the brain. In each case when I did this there was a wave-like throbbing of the forehead, an unmistakable commotion going on. This gradually fell away into quiet. In each instance, after these sudden awakenings, the pulse of the psychic was such as one might have upon awakening from a death-like condition. At first no movement was discernible, then came a slow, faint throb, followed by a faint, rapid fluttering. The throbs were not more than one in two or one in three seconds; they increased gradually in number, and in a half hour were nearly normal.

In the sitting above described by Mr. Flower, the same thing was noted. In addition, when my hand was upon her head, it seemed as if her skull had grown semi-liquid. It had a wave motion under my hand. It did not seem to throb, it seemed to wave, as if some convulsion of the brain made it swell out and recede. It may have been an action of the scalp itself, but in any case, it shows that the psychic's state was of the most highly wrought nature.

Her hands in every case fell abruptly in temperature as her sleep came on and her breathing changed. She had stages, just before passing into her last deep trance, when the breath was drawn in in little gasps and apparently without exhalation. Her hands after the last sitting differed in temperature; the right was cold and clammy, the left was hot and dry. In every sitting her wrists were badly swollen, and when tied with the thread, the fastenings were deeply sunk in her skin.

These physiological facts soon led me to respect the warnings which I had received about abrupt experiments; and I found that by proceeding *quietly* and *patiently* along desired lines, I could get the evidence I sought. If Mrs. Smith could have given the whole winter to the society I feel we could have secured a large mass of most interesting and valuable psychological *data*.

5. I noticed at each sitting that when the psychic went to sleep with any query about our comfort, or any fear of losing a train, or any other disturbing thought, it interfered with results.

6. As the phenomena seem to depend upon delicate conditions, it is reasonable to suppose that when the psychic is most at ease, and trusts most absolutely in her sitters, results will be greatest. This may account for the greater number of phenomena and the greater value of the evidence in the presence of Mr. and Mrs. Flower, Mr. Allen, and myself.

I add these notes in the hope that they may aid in some degree other groups of investigators, and because they throw

some light on the great problem. It is by the most minute observations that I hope to arrive at conclusions upon this most important and elusive question.

HAMLIN GARLAND.

The reader who has perused this record thus far cannot have failed to notice that although Professor Dolbear and Doctor Comey attended a number of the *séances*, their names are not appended to any of the reports. As there is danger that their silence may be misinterpreted, it is advisable to state briefly the reason given by them for not participating in their publication. Their opinion is that nothing has been proved, and they think, therefore, that it would be unwise for them to sign any of the reports. The most remarkable sittings of the whole series, however, were not attended by either of these gentlemen, and Doctor Comey was not present at the eighth sitting at Professor Dolbear's home, although he did attend some sittings, not here reported, from which Professor Dolbear was absent.

CORRESPONDENCE WITH MRS. SMITH.

To show the cordial relations and mutual good will between Mrs. Smith and the Committee, I append copies of two letters:—

BOSTON, MASS., Dec. 8, 1893.

Dear Mrs. Smith:—

We wish to express our thanks publicly, as members of the Investigating Committee of the American Psychical Society, for your cheerful and uncomplaining coöperation in our severe tests. We feel that the conditions which we found it necessary to impose fell upon you with peculiar hardship considering the state of your health, but no word of complaint has been made at any time, nor have you raised any objection.

However meagre results may seem to you, they are to us exceedingly interesting, and we hope at some future time to have your most valued aid again.

B. O. FLOWER,
A. E. DOLBEAR,
HAMLIN GARLAND,
ARTHUR M. COMEY,
T. E. ALLEN.

Mrs. Mary C. Smith.

NEW YORK, Dec. 11, 1893.

Rev. T. E. Allen, Secretary American Psychical Society,

DEAR SIR: I wish to thank, through you, the members of your Board of Directors for the patience and forbearance they have shown in the series of sittings I have had with them. I am sure no psychic could ask more.

While the conditions have been rigid, there has been nothing but the spirit of gentleness and patience manifested, no matter how wearying and disappointing the sittings have been. I am very grateful.

I will further say, I feel perfectly sure that any psychic who feels it a duty to come before your Committee, will meet with the same good treatment I have received.

I understand perfectly the necessity of rigid conditions, and am only

sorry not to have been in the very best of physical health for the sittings to have served you better as a psychic. Perhaps the time may come in the near future when I can do so.

Respectfully,

MARY CURRYER SMITH.

I trust that the society will be able to arrange with Mrs. Smith to return to Boston in a few months and hold another series of sittings.

T. E. ALLEN.

PRINCIPLES WHICH SHOULD GOVERN THE INVESTIGATION OF PHENOMENA AT DARK SÉANCES.

THE basic principle which should be observed in the investigation of phenomena like those here under consideration, in the dark, is, as I have stated elsewhere,¹ as follows:—

“The researches of this society should be conducted in such a manner as to completely eliminate the moral character of the psychic as a factor, before we finally accept results as proof that phenomena under consideration are supernormal. This procedure alone can yield results of a maximum scientific value. But how, it will be asked, can we eliminate the moral element in the constitution of the psychic? Limiting the answer to those species of phenomena—the so-called physical [of the spiritualist]—which, in my judgment, should first engage our attention, my answer is, by observing phenomena under such conditions that the psychic, using all of his normal powers, either could not produce them at all or not without detection.”

If an intelligent investigator, aiming primarily to advance human knowledge, were asked how he desired to do his work, he would answer: “In such a manner, first, as shall disclose the truth, and, second, as shall carry conviction to others.” As bearing upon this second point, let me emphasize two things.

1. The assumption of many spiritualists that the attitude of scientists towards their “facts” is unparalleled in the history of thought is utterly baseless. Commenting upon some one’s claim that certain spiritualistic phenomena “are as thoroughly proved as any of the facts” generally accepted by physicists, Professor Dolbear says²:—

There is another excellent reason for denying that they are proved in any scientific sense. All physical phenomena, so far as they have become a part of physical science, have been examined and reported upon by physicists; and both phenomena and their interpretation have been the subject of remorseless criticism, and have been adopted, if at all, on *compulsion*; their acceptance has been a matter of last resort. This is true in all departments.

In view, then, of the history of science, the spiritualist need look for nothing from scientists but the most rigorous criticism. This

¹ THE PSYCHICAL REVIEW, Vol. I., p. 22.

² Ibid., Vol. II., p. 3.

I consider to be the plain teaching of history, and I ought to be able to say this without being accused of prejudice against spiritualism, since I accept the spiritualistic theory as my working hypothesis. But while it is well thus to forestall the criticism of the spiritualist, who is often hasty in condemning one who does not go as far as he does upon the basis of given *data*, it is also necessary for the investigator to reckon with all reasonable objections which the scientist may urge against his statements. Therefore, in order to carry conviction to the mind of a true scientist, the work of the investigator must show upon its face unswerving fidelity to truth and to the demands of the scientific method.

While many persons who cannot justly be called thinkers may be disinclined to consider the facts of psychical science on account of their feeling of repugnance toward the spiritualistic interpretation, — even though this is but one of several theories which have been promulgated, — with many trained minds the real difficulty lies in conceiving the possibility of any such phenomena when fraud is out of the question. Here is the reasoning: "That a table may move in the dark I do not deny, for I can move one myself. But when you tell me that no mortal touched the table, or that if any force originating in or working through some person accomplished the result, it was without the conscious, normal coöperation of any person present, I say that this is an inference upon your part and that I am satisfied that you are mistaken. For muscular force is a known cause, and I know that many surprising things can be done by legerdemain. However much I may regret it, I know also that there are dishonest people in the world. When I balance against each other muscular force, legerdemain, and dishonesty upon the one hand and your explanation upon the other, I find myself forced to decide in favor of the former. And why should you find fault with me for drawing this conclusion? If you should fill a pan with some liquid which you wish to preserve and upon coming to it after a time you found it empty, while you might be surprised, when you held the pan up to the light and discovered a small hole in the bottom, the disappearance of the contents would be fully explained and your mind would be set at rest. This applies directly to what we are discussing, for so long as I can detect a pin-hole in the bottom of your evidential pan, I must continue to believe that I know where the liquid went. Remember, as a scientist, my belief is strictly governed by the facts, and the instant it ceases to be, I kick over the traces and am no longer a scientist. What I *will* or *wish* to believe has nothing whatever to do with the matter. If you are anxious to have me believe in some other explanation of your fact, *stop up*

the pin-hole. If you are nearer the truth than I, nothing but *evidence* can satisfy me of the fact." This is the attitude of the true scientist when the ordinary defective account of what has happened at a dark *séance* is submitted to him. And this leads up to the second point I wish to make, which is as follows:—

2. The elimination of the moral element in the constitution of the psychic is *the greatest kindness the investigator can show to the psychic.* For the scientific world will never concede the genuineness of psychical phenomena upon the basis of fraudulent manifestations, and in probing the matter to the bottom, the scientist must inevitably deal with the alternative of fraud. Though the psychic were an archangel from heaven, he could not escape suspicion. Therefore, the best course is for the investigators and the psychic to agree upon a set of conditions which, in the judgment of the former, will eliminate fraud, and then hold their *séances* under those conditions.

Indeed, I am persuaded that it is best to go even one step farther. As a rule, psychics who sit in dark *séances* are themselves spiritualists, and affirm their belief that the phenomena are produced by human spirits called "guides" or "controls" who in some way use them as instruments. It is wise to adopt the spiritualistic explanation provisionally as a working hypothesis, and then upon this foundation to consult the "controls" of the psychic, asking their good will and coöperation in the experiments to be undertaken and explaining why the conditions upon which you have decided, or an equivalent set, are necessary to make the results conclusive. All this can and should be done without hypocrisy and without relaxing one iota the operation of one's critical faculties. One of the most obvious characteristics of psychical phenomena is intelligence upon the part of the force operating. It is reasonable to infer, therefore, that it is not and never can be in our power to command results in precisely the same manner that we can in dealing with the material world, where, for example, gravity always carries a suspended stone towards the centre of the earth when we relax our grasp upon it. It is more as though we had to do with a human will, which, even though psychic and investigators are in perfect accord and all conditions are favorable, may do or refuse to do as it may elect. The old saying seems to apply: "One man can lead ten horses to water, but ten men can not make one drink." I think, then, that the most scrupulous scientist would not attach undue weight to the *prima facie* evidences of spiritualism in adopting this course, and that a cordial relation with the "controls" of the psychic, whatever their nature may subsequently be shown to be, will increase the investigator's chances of success.

In view of what has been said, if the "controls," by refusing

to sanction certain conditions which seem necessary to complete a crucial set, destroy the prospective evidential value of some proposed experiments, it will be well to go over the whole ground thoroughly, maintaining firmly the demand for crucial conditions, but expressing a willingness to adopt any other set which is clearly not inferior in evidential value to that proposed.

The tone of some spiritualists implies that we are to come to the "spirits" on bended knees, that we are not fit to receive and that they will not give unless all faculties are first brought into submission and all independence of spirit and thought repressed. It was a wise man who remarked that when he went fishing he used the kind of bait the fish liked, not the kind he liked himself. So, there are two parties to psychical investigations. So far as spirits have to do with the production of these phenomena, they must adapt their work to the nature of the human mind in general and of the investigators in particular, and if they can not or will not do this, they will fail to satisfy the world. I maintain, then, assuming the agency of spirits, that men who approach the study of psychical phenomena in a sympathetic spirit, desiring to obtain evidence which shall have a maximum value, should be looked upon by psychics and controls alike, not as obstructionists, but as the most valuable co-workers they can possibly have, for this is the unvarnished truth.

The investigator should stand upon his feet, then, as one of the equal contracting parties in the business he has in hand. It is both his right and his duty to insist that if he is to be a party to an investigation, he shall be rewarded at the end, if possible, by finding that he has a residuum of *real evidence*; and from the nature of the case *he* must decide what is evidence to him and no one else can. If the scientific spirit animates the investigator, what is evidence to him will be evidence to all "normally-constituted" minds and therefore scientific evidence. If he fails entirely in an investigation so conducted, he must congratulate himself that he has been true to his principles, that had a modicum of phenomena occurred, it would have been worth much, while even much more wonderful manifestations with lax conditions would probably have been worthless. Here then, he must rest, biding his time until the *quality* of his proposed coöperation wins appreciation and recognition from the power behind the phenomena. The only circumstance that ought to induce the investigator to abate the rigor of his demand for conditions — if, indeed, there is any circumstance which can justify it — is an agreement with the "controls" upon a crucial set of conditions coupled with the request by them and an expressed belief in ultimate success, that they be given time by means of a number of preliminary *séances* to adjust themselves to those conditions.

I strongly suspect that one source of failure in psychical experiments lies many times in the mistaken mental attitude of the controls. That is to say, if they have dealt almost exclusively with uncritical persons in the past and if they have made converts to spiritualism, they may incline to reason that what was good enough for those individuals ought to be sufficient for any one, thus judging the investigator to be unreasonable or "cranky" and so unworthy of assistance, when, as a matter of fact, the conditions under which the phenomena under consideration occurred may never have really justified these earlier investigators in inferring the truth of the spiritualistic hypothesis at all! In this way the laxity of others may have had a demoralizing influence and compromise one's chances of success.

The conditions governing a dark *séance* constitute, as it were, a chain, and any defect in a single link destroys the conclusive character of the results, in that it no longer follows that fraud is impossible. There are two ways of detecting fraud; one by imposing conditions, as involved in the statement just made, where in the best judgment of the investigator the normal agency of the psychic in the phenomena would disarrange certain fastenings or give certain other indications which could not, upon the one hand, be completely restored to their original state, or, upon the other, be avoided. The other is by applying tests, which are wholly unexpected by the psychic, at critical moments, as for example, by touching, grasping with the hand, flashing lights, etc. By "critical moments" I refer to instants when, upon the assumption of the immediate agency of the psychic, it follows that some connection exists between the psychic and the phenomenon that one can readily detect. For instance, if a table moves in the dark in a direction away from the psychic, and confederates and complicated mechanism have been excluded by the conditions, upon the theory just propounded, one would naturally expect to find contact between the psychic and the table either by means of a part of the body, more especially a hand or a foot, or by means of something rigid like a rod or a stick with which the table could be shoved. If, when the table is moving, one could touch the psychic, or flash a light, or pass his hand or a rod between the table and the psychic in a manner which, it is judged, must detect any kind of contact between the psychic and the table if any exist, the application and efficiency of the method is at once evident.

What are the advantages of this method and what reason is there, if any, why we should not employ it? Calling this the *direct* method of detection and the other the *indirect* method, it will readily be seen that the former *prima facie* can detect fraud directly, whereas the latter, if the conditions really be crucial, leads

us to one of three alternatives—that fraud has been attempted (though allowance must sometimes be made, perhaps, for convulsive action, which may thus entirely destroy the value of an experiment), that nothing has happened, or that something has happened without the normal agency of the psychic. When we consider the direct method closely, however, we must concede that the results are not as conclusive as they at first appear to be. For, while when carefully applied during say the movement of a table, if nothing suspicious is discovered in the neighborhood of the psychic, we shall have obtained evidence confirmatory of that supplied by the indirect method, if, upon the other hand, we find certain states of affairs, as for example, a hand pushing the table, it does not follow that we shall be justified in affirming fraud. The reason for this is, that materialization, however improbable the reality of this phenomenon may seem to be to most persons, is still one of the species of phenomena covered by the term spiritualistic and is therefore one of the manifestations to be studied by this society, whence it is not to be settled upon *a priori* grounds whether it occurs or not. Hypothetically, then, the danger of interpreting what may be genuine attendant psychical phenomena as evidence of fraud must be borne in mind.

I shall not consider this aspect of the subject further, however, because there is a reason why it is better not to use the direct method, except under certain circumstances. The importance of obtaining the good will and coöperation of “the power” which produces the manifestations has already been mentioned. Now, it is claimed by spiritualists that when psycho-physical phenomena like those here under consideration are occurring, it may prove more or less disastrous to the health of the psychic to do certain things which disturb conditions suddenly. The skeptic is right when he points out that to grant and act in conformity with this statement is to curtail the means of investigation within his grasp. He shows discretion also when he hints that this claim can easily be used to cloak fraud. Nevertheless, while leaving the claim itself as a subject for future study, in order to carry out the policy advocated of conciliating the power, it will be best not to apply the direct method unless the investigator has the consent of the psychic’s controls. For I cannot too strongly insist that if we once concede the intelligence of the power manifested, it follows that we cannot coerce it, and therefore that we shall accomplish far more in the end by consulting its wishes.

Assuming that the reader is prepared to adopt my conclusion that the aims of the investigator can best be served by confining himself to the indirect method, we are brought back to the question of conditions, upon which everything hangs. The first point here is, of course, that the conditions taken as a whole

should actually eliminate the moral element in the psychic, that there should be no defective link in the chain. Next, in securing the psychic, and preparing tests in accordance with predetermined conditions, it is essential that the observations which must be made by the investigators shall be of a kind which it will be granted that they are competent to make, otherwise their testimony will be worthless.

The chief facts to be reported upon in this connection relate to the fastenings, as for example: that before the *séance* began, a tape was passed twice about the psychic's right wrist, that it was tied in a double knot upon the under side, that a single tack was driven through both ends, at a distance of three-quarters of an inch from the knot, into the hard-wood arm of the chair, etc., and that, after the *séance* closed, these several fastenings, item by item, were found, if such be the case, in the same condition in which they were left at the completion of the tying.

It must be noted that it is one thing to describe minutely all of the fastenings and to report that they were found in the same condition at the close of the sitting, and an entirely different matter for one to say that he *knows* that there was no change whatever in the relation of the fastenings to the person of the psychic during the *séance*. The former is a matter of *observation*, in which the senses of sight and touch are concerned; the latter, of *inference*, based upon the judgment of an individual that the fastenings being what they were it was impossible for the psychic to have freed himself from them at any point and then later to have reestablished the same conditions so as to avoid detection. The proper way is for the investigator to state his observations with great care, omitting no item which he himself takes into account in forming a judgment or which anyone else would be likely to wish to know about in order to form his own judgment. Then the psychical student can judge for himself whether or not it was possible for the psychic to get free from his fastenings. The lack of care in conforming to what has just been stated completely destroys the critical value of reports of thousands of *séances*. Such a statement as that "the psychic's hands and feet were tied to the chair so securely that it was impossible for him to free himself," is utterly worthless in all but very exceptional cases, where one is very sure that he can trust the judgment of the investigator who makes it. There is, of course, no objection to the investigator stating his own judgment relative to the *séances* he has attended, — indeed, this is often very desirable — but his reports should show that he has clearly distinguished between observations and inferences.

Our aim, then, should be, first, to hit upon such fastenings that intelligent and "normally-constituted" minds reading an account

of them will readily draw the conclusion, each for himself, that it was impossible for the psychic to free himself and restore conditions without subsequent detection, and, second, to have the details so arranged that the necessary observations are of as simple a nature as possible, so that the testimony of the investigator will be accepted as adequate. With wrists tied in the manner last described, some might say, "I fear it would be possible to free the hand and get it back again." But if now the tape be sewed to the tight sleeve of a female psychic and sealing-wax be placed upon the tape close to the tack and everything be found intact after the *séance*, the same persons would probably reason, "It was impossible for the psychic to reach the tape upon her wrist in a manner which would enable her to rip the tape from her sleeve and then later to sew them together again; therefore she could not have withdrawn her hand. It was impossible also for her to have pulled out the tack holding the tape and then later to have replaced it, because the seal would have been broken and that she could not have restored under the conditions." These points must be observed if we wish reports of dark *séances* to carry conviction to others.

Another obvious point, which, however, I shall not enlarge upon, is this, that it is necessary that the investigators shall be competent to observe the phenomena upon which they report.

While the following quotation from Mr. Karl Pierson's "Grammar of Science" ¹ was intended to apply more especially to a later stage in the application of the scientific method than we are now considering, it is nevertheless pertinent here. Mr. Pierson says (p. 38): "The discovery of law is the peculiar function of the creative imagination. But this imagination has to be a *disciplined* one. It has in the first place to appreciate the whole range of facts, which require to be resumed in a single statement; and then when the law is reached—often by what seems solely the inspired imagination of genius—it must be tested and criticised by its discoverer in every conceivable way, till he is certain that the imagination has not played him false, and that his law is in real agreement with the whole group of phenomena which it resumes. Herein lies the keynote to the scientific use of the imagination. Hundreds of men have allowed their imagination to solve the universe, but the men who have contributed to our real understanding of natural phenomena have been those who were unstinting in their application of criticism to the product of their imaginations. It is such criticism which is the essence of the scientific use of the imagination, which is, indeed, the very life-blood of science. No less an authority than Faraday writes: 'The world little knows how many of the thoughts and theories

¹ New York, Charles Scribner's Sons.

which have passed through the mind of a scientific investigator have been crushed in silence and secrecy by his own severe criticism and adverse examination; that in the most successful instances not a tenth of the suggestions, the hopes, the wishes, the preliminary conclusions, have been realized."

I have quoted this passage because the imagination finds play in devising conditions and because here also *constant criticism* is indispensable to progress. Any one who is accustomed to observing his own mental processes can not have failed to notice that it is a quite common thing for him to decide to do a thing in a certain manner and then shortly after to discover that there is a better way of reaching his end. Now this result was due to some neglected factor bursting upon the mind, or to some new evidence which came to him when an effort was made to put the first plan into execution. This new light was not available at the time the plan was made, and the adoption of the new way was a fruit of criticism, for when the new light came and it was considered in relation to the original plan, it was seen either that it could not succeed or that a better one could be made. We all have occasion to agree with the old gentleman who said that if his foresight was only as good as his hindsight he would be all right! An investigator must expect to be mistaken many times, and it is not reasonable to look for a different experience. If he will but have the candor to acknowledge that he is mistaken, — generally to himself, but sometimes to others — and if he will be on the alert to seize and reflect upon every suggestion that may throw light upon his quest and thus by criticism constantly improve his ideas, it may be set down as a fact that he possesses an important qualification for his task.

When a number of persons are concerned in an investigation, there should be a thorough understanding between them, so far as particulars can be prearranged, respecting even the smallest details of conditions and procedure. Reflection and counselling together outside of *séances* with a view to deriving the full benefits of past experience and of keeping near together in thought and sympathy, are matters of importance. When all can not agree upon a condition or some point in the procedure even after discussion, give a fair trial to the different alternatives and retain the best one.

There are probably many persons who are inclined to believe that no investigation conducted in the dark can have scientific value. I dissent from this view. It is true, however, that in proportion as we are denied the use of our senses and of such methods and instrumental means as experience and imagination may suggest, just in that proportion must the investigator strengthen his demand for conditions which shall be conclusive

if phenomena do occur, and in which criticism can find no flaw. Finally, in some respects such investigations are the most difficult and trying that can be undertaken in a field where difficulties abound.

SUMMARY OF PRINCIPLES WHICH SHOULD GOVERN DARK SÉANCES.

1. The moral character of the psychic as a factor should be completely eliminated and to this end conditions must be such that the psychic, using all of his normal powers, either cannot at all produce the phenomena observed or not without detection.

2. The attitude of scientists towards the "facts" of spiritualism is consistent with the past history of thought. If any one feels aggrieved, it is his privilege to *compel* the respectful consideration of scientists and of the intelligent by investigating the subject in such a manner that his results admit of no reasonable doubt. No other course can succeed.

3. The work of the psychical investigator must show unswerving fidelity to truth and to the demands of the scientific method.

4. The elimination of the moral factor is the greatest kindness the investigator can show to the psychic.

5. To increase the chances of success, the investigator should adopt the spiritualistic theory as his working hypothesis, obtain the cordial coöperation of both the psychic and his "controls," and then agree with them upon definite phenomena which shall be produced if possible, and upon a set of crucial conditions which will eliminate fraud and give to the results observed a high evidential value.

6. It may not be (probably is not) in the power of the investigator, even with the aid of the psychic and by observing all of the ordinary conditions, to determine the occurrence of certain species of psychical phenomena in the same sense that effects can be produced in chemistry and physics by obeying the laws of nature.

7. The conditions governing a dark *séance* constitute, as it were, a chain, and any defect in a single link will probably destroy the conclusive character of the results.

8. It is not best to employ the direct method of excluding fraud in dark *séances* (i. e. by "grabbing," flashing lights, etc.) unless with the consent of the "controls," because, first, you may antagonize the "controls" whose good will is essential to success; second, there is danger that the results will be wrongly interpreted, and third, many believe that the sensitive condition of the psychic during a *séance* renders it unfavorable or dangerous to health.

9. Distinguishing between observation and inference, the investigator must omit from his report no item relating to con-

ditions which he himself takes into account in forming a judgment or which anyone else would be likely to wish to know about in order to form an independent judgment.

10. The conditions should be such and so described that the critic will concede that the investigator is competent to make the comparatively simple observations recorded, and as shall lead him also to infer for himself from the *data* that fraud was impossible.

11. The investigator must be competent to report upon the phenomena which occur in his presence.

12. Constant criticism of conditions is indispensable to progress in psychical science. "Criticism is the life of science," as Cousin said.

13. Be neither afraid nor discouraged on account of mistakes. When the enemy's scouts find the vulnerable points of your breastworks and lead an onslaught, let them discover that you have already entrenched yourself yet more strongly upon a more commanding eminence.

14. When there are a number of investigators, all details should be arranged and agreed upon before a *séance* begins so that there shall be as complete harmony of thought and of action as possible.

T. E. ALLEN.

THREE PSYCHICAL EXPERIENCES.

I WAS tarrying in the shadow of a great loss when my mind first began to interest itself in psychic manifestations. I desired comfort and there seemed no possible way to find it save by putting myself into communication with my dead. That I could do so, I was by no means prepared unreservedly to believe; although enough had been already related to me to render my investigation of spiritual phenomena a conscientious and eminently earnest undertaking.

It was the morning of one of the hottest days of a particularly hot summer, when I entered for the first time the doorway of a medium who is well known to intelligent seekers after psychic revelation in Chicago. As I placed my hand upon the door-bell I felt almost inclined to turn away from the place and leave my errand unaccomplished. "Surely," I thought, "the weather is too unbearably hot to admit of spending an hour or more in a stuffy parlor on a tom-fool's errand." I was about to put my half-formed determination into execution, when the door was thrown open and I found myself confronted by the medium of my search. She was a large, serene-eyed woman, evidently in the prime of life and full of an exuberant vitality. Her eye was kindly and imperturbable, like the eye of an ox, and in her manner there was an utter absence of anything which indicated nervousness or excitability. She ushered me at once into a pleasant parlor, which contained nothing superfluous in furniture and was flooded with sunlight from a large bow-window.

Without preliminaries she seated me at a centre table covered with writing materials and desired me to select a slate from the pile before me. I told her that I had brought my own, an arrangement which proved entirely satisfactory. A wet sponge and four small pieces of paper were handed me at this time. On each slip of paper I wrote a question, the medium in the meantime leaving the room. The window remained open, and a strong light pervaded the apartment. There was no chance whatever for her to see the slips of paper on which were written my various questions. I attached no name to them—merely wrote questions without address or signature. The medium returned to the room, and saw the slips she had given me tightly folded into little wads about the size of peas and lying on the table. Taking up the slate which I had brought, and slipping

between its two faces — it was double — an almost invisible flake of pencil, she proceeded to hold one end while I held the other lightly between the thumb and forefinger of my right hand. My left hand held one of the folded wads of paper upon which I had written a question. The room remained light, and every condition was perfectly simple and void of anything like mystery or juggling. Hardly had we taken up the slates into our hands, when the noise of the pencil passing across the surface of the slate became distinctly audible. The writing was continuous and rapid, the vibration being plain and manifest, until three raps of the pencil announced that the slate was full. Upon opening I found a remarkably detailed answer to the question which I held in my left hand, with the signature in full of the friend addressed, although, as I have said, the name had not been written — not even in initial. The signature was a singular one, and the friend who bore that name in life has been in the other world for more than twenty years. The relevancy and appositeness of the answer given me were startling, and it could not have emanated from any possible source other than the intelligence invoked. To doubt that would be arguing myself either a second and more stubbornly incredulous Thomas or a fool.

The next question presented was addressed to a man well known to the public, whose death under peculiar circumstances was a great sensation and shock to the community but a few years ago. To illustrate the appositeness of the contents of the six slates of this communication, it is necessary that I give somewhat in detail an incident connected with my friend's death. On the morning when the news of his sudden taking-off startled the world that knew and honored him, I was seated in a car of one of the suburban trains, looking out of the window, and rejoicing in the beauty of a peculiarly radiant May morning. Suddenly a voice, distinct, clearly articulated, and easily audible above the din of the train seemed to speak right into my ear: "The end has come. I am now no longer on earth. You shall see within five minutes in the morning's paper that I am dead." The shock was so terrible to me that I almost lost hold upon consciousness for a moment. Just then the lad came through with the papers; the first headline upon which my eyes fell announced his death. This peculiar coincidence I had related in my own family, but I had not alluded to it for months previous to my visit to this medium.

The very first sentence of the communication given as from him ran as follows: "I did not regain consciousness immediately upon entering spirit life; but as soon as I did, I hastened to you and influenced you to read the lines which conveyed to you the

intelligence of my death." Other parts of this long letter were quite as wonderful; but as they dealt with matters purely personal and private, they cannot properly be related here. They were, however, sufficiently explicit and startling to convince me, beyond a shadow of a doubt, that a third intelligence was present at our sitting. To think otherwise would be to doubt the evidence of my own senses. It would be quite as reasonable to call in question the existence of the chair on which I sit, or the sun which I behold in the heavens.

A few days after this satisfactory test, I was invited to be present at her home at a dark *séance*. Being very distrustful of what is done in the dark, I was not so remarkably impressed by many of the phenomena, although they were often startling and seemingly inexplicable by ordinary methods. I will relate but one of the evening's various manifestations. I carry with me a keepsake, a mere trinket given to me by one who has passed out of the range of mortal vision. This article is usually not noticed, and if observed would not be likely to suggest anything to the beholder. But it was full of secret significance while the donor was in life. When the *séance* was in full blast, with the accessories of tinkling guitars and busy typewriters, for the second time an audible voice, whose accents were familiar and dear to me, fell upon my ear. It is nonsense to say that I imagined this voice. You might as well tell me that I imagined the sound of a brass band, or the touch of my best friend's hand. There was a voice, and I heard it.

"Sit still," it said. "Do not be nervous. I will give you a test." Then after a moment of silence, the same voice continued: "The token? Have you it still? Let me touch my finger to it."

A hand sought out the keepsake, and for a moment rested upon it, moving it. To these facts I am ready to make oath before any notary, and to vouch for them in every particular upon my dying bed. If you will have it that a human agency brought about this tangible result, explain if you can how such a private and personal matter came to be known, in a densely dark room and among persons who were without exception strangers to me and to my affairs.

One more and the last of my experiences in the pursuit of psychical knowledge remains to be told within the limits of the space allotted me. I made an appointment not long ago with a gentleman residing for a brief time in Chicago, for a sitting for a picture slate-test at his home. I scratched private marks upon the slate used upon this occasion — this at the medium's request. We sat in a light room. The medium walked the floor most of the time during the sitting, and conversed with much more than ordinary intelligence upon indifferent topics. Never for a moment

did I relax my hold upon the slates. If you say that I suffered an eclipse of the understanding, or passed for a time under mesmeric influence, you assert what I know to be false, for I have the most distinct and connected recollection of what occurred. After I had held the slates for a short time, the medium said: "If you will open the frame, you will find something." I complied with the request, and found an elaborate bunch of freshly painted pansies, artistic in coloring and design. The paint was yet wet, and remained so for several days. This slate was exhibited at the meeting of the Chicago branch society last May, and all who were present had an opportunity to examine it.

There surely is an occult force displaying itself and gaining headway in this world and day, and for one I thank God that I have been spared to witness its slow but sure development.

MATTIE EVARTS HOLDEN (AMBER).

SOME ILLUSTRATIONS OF PSYCHOMETRY AND MEDIUMSHIP.

I AM glad to furnish for THE PSYCHICAL REVIEW some illustrations of that marvellous, and, to me, very mysterious power which Dr. Buchanan has christened "psychometry."

The instances I shall give occurred at my home several years ago, but they were so strange and surprising to me that the impression they made has not been dimmed by the passage of time. The psychic whose experiences I record, Mrs. M., was one with whom I and my family had been intimately acquainted for many years. She is not now and never has been a public psychic. She is the soul of integrity and sincerity, and my conviction is as strong as I am capable of possessing, that it is morally impossible for her to try to practise imposture. Besides, it will be seen that some of the cases recorded are of such a nature as make the supposition of imposture untenable.

Our experiments began with the use of letters written by some of my acquaintances. I took them from the envelopes and laid them in Mrs. M.'s hand; and always, by her request, carefully avoided any allusion which should give a hint of the contents or of who wrote them. With closed eyes, she took them and laid them on her forehead. At first she gave only some characteristics of the writer, and in each instance with entire correctness. Of one she said, "This is a large, strong man, of light complexion, a great talker, and very religious." Of another she told symptoms of a disease with which the writer was suffering.

A new phase then appeared. She said, "*Oh, I see!* I see a door opened into a kitchen, and flocks of hens and chickens running in and out freely, as though they were used to it." This was so unexpected and so true that some of us "smiled audibly." She continued: "I see a baby in a cradle, a table, a sewing-machine, and a woman sitting by it sewing. *Oh! it is Mrs. F.*" And she was right. In another village Mrs. F. had lived next door to my family for two years.

After several similar instances, I thought to experiment with other things, where the influence of a person would not be felt, and looking around, I took a small piece of anthracite coal. She had said: "Whatever you get, be sure and wrap it in something — tissue paper — so I cannot possibly get any idea of what it is.

"I want to be sure I am not mixed up with it." This I did, and holding it lightly on her forehead she very soon said, with a slight shudder, as from cold or damp: "I am in a coal mine. It is lighted by lamps hung up along the walls. I see the men with picks digging the coal; others shovel it into cars which run on a track to the outside. There they throw it on screens and separate it into heaps of different sizes." She had never seen a coal mine nor lived near one, nor, I am sure, read of the processes of mining it; but even if she had, with no hint as to what she held in her hand, what should suggest coal?

I then went into the yard, and seeing a birch tree, took one of its leaves and used it as in the former instance, and she immediately said, "I see a birch tree." I then knocked off a small corner of a brick and wrapped it as before. She placed it on her forehead, and soon said: "I see a vast sheet of water. What does that mean?" (I suppose the clay was once under the ocean, perhaps.) "Now it is dry land. I see men shovelling it into a large box or bin, and several men, with pants above their knees, are treading it into mud. I see it put into moulds in the shape of brick, and carried out in the yard and emptied on the smooth ground. Now I see men gather these into a pile and build a fire among them. It is a brickkiln, and they are burning brick. I see them take the brick from the kiln into carts and take them into the city. They are all so plain I should know them" (i. e., the men and horses) "if I should see them. I see them just as plainly as I do you." On this I remark that the fact that in the manufacture of brick, clay was ever worked by men treading it with their feet, was entirely new to her and to all, save that after she spoke of it, I recalled hearing an old brick-maker speak of this when I was a boy. Probably few people are to-day aware that this was once the method of working the clay.

I handed her a piece of whalebone. This was uncovered. She placed it on her forehead and soon said: "I seem to be a whale—great, stolid thing, balancing myself in the water. It is very unpleasant," and she threw down the bone and refused to try anything more of that nature; but as it pleased the family, my son and myself set about imposing some animal substance unbeknown to her. So, seeing a woollen shawl, we plucked some of the fringe, wrapped it in tissue paper, and gave it to her, expecting to see her attain to a sheep-consciousness; but no, she said: "What does this mean? The ground seems all covered with popped corn. That cannot be. There was never so much popped corn in the world. But no! It isn't on the ground. It's up on bushes, so high," placing her hand a foot high; then raising it, "so high, so high," till she reached the level of her head. "Ah, I see! It's a field of cotton. There

are the negroes, men and women, picking it. I see the drivers with whips and dogs, the little huts, and there the planter's mansion, and, why is that?—over beyond the mansion is a large field entirely untilled." She was not aware that the overseers used a piece of land until it was exhausted, then left it to recuperate.

This instance set me at ease concerning one possible interpretation which some of the former instances allowed; namely, that she might have received from my mind certain ideas of the objects, or their relations, of which she knew nothing. In this latter case we all, except the psychic, confidently believed she held wool, but, on burning the fringe, I found it was cotton. Thus was I thrown back upon an unsolved, and, to me, insoluble mystery.

I then found a smooth pebble and wrapped and gave it to her. Soon she seemed identified with the pebble in its history, save that she retained her usual consciousness, as she did through all the experiments. She said: "I am pressed down under a vast mass of snow and am moved along by it as it moves slowly—just ground along a long way. Now I have dropped into a little pool of water, and the snow passes over me while I lie still." Evidently it had been under a glacier. One more instance, which, while no more mysterious, yet seems still more wonderful, was as follows: A shell was found among my young daughter's things, which a neighbor had brought from Europe. That was all any of us knew about it, but as usual it was entirely concealed from the psychic. She said: "I see a very large building; before it a beautiful stone arch, under which many people are constantly going and coming. I wonder if it isn't a great cathedral? There are fine pieces of statuary in the niches. The pillars of the arch under which people pass have inscriptions on them." "Can you read them?" I asked. "On the side toward me I can read the letters, 'F. A. T.,' then it goes around out of sight." Continuing, she said: "A party is now forming to take a ride. I am going with them. We all get into carriages and start off following a stream. It looks dark and rapid, and I hear these words, 'The Danube, the Danube, the dark, rolling Danube!' Now we leave the stream and follow a canal. . . . It is growing dusk, quite so, and oh! oh! oh! we are right before a blazing volcano. It is in full blast. It is surpassingly grand, indescribably beautiful. I have no words to give you an idea how grand it is." This closed the vision, and with it a series of experiences, to me unparalleled and confounding.

I have read the different hypotheses which have been ingeniously advanced to illuminate these strange things, telepathy and subconsciousness, but these seem to have no place here, as

no one out of my house knew of our experiments, and with us it was not thought of until a few minutes before we began. Therefore it is not supposable that any person, who might have had these things in mind, could present them at all by telepathy, especially in the order of my selection of objects. Some of these had never been in any of our minds, and few of them in the mind of the psychic, nor had she had experiences which could have become organized in her subconsciousness, to be brought out again by contact with things, of the nature of which she had no idea. Now I say to myself, these things seem very wonderful. But then, as Emerson suggests, "Is it any more wonderful than that we see at all?" When we try to trace any of the processes of life, are we not immediately in the midst of mystery? Doubtless all these strange things are just as much conformed to law as are the most familiar.

The only theory offered which gives promise of explaining the facts, is furnished by psychometry. Nor am I sure it is right to speak of this as a theory. Is it anything more than a name, somewhat descriptive of certain facts, not yet well enough understood to be stated as a theory? Yet Dr. J. R. Buchanan, in *THE REVIEW* for November 1892, intimates that he will give further elucidation of the subject which he already calls a science; and as it is likely that he has been longest and most extensively acquainted with the matter, I look with great interest for other articles from his pen. But does "contact potency" or "potency of proximity," alone, suggest any possible relation between the holding of a pebble and the painful journey under the glacier, or between contact with the shell and the vision of the temple, and the journey ending in the presence of the volcano?

There is a solution, and what if it be, in part, found in the theory advanced by Dr. Edward Hitchcock, in his work on geology; or later by William Denton, in his work entitled "*The Soul of Things*," in which are many examples, well authenticated, of psychometric experience?

The theory is that every object is making its picture, its photograph, on every other object which lies within range of light reflected from the one to the other. Mr. Denton showed—in a lecture if not in the work mentioned—that, even in the dark, pictures have been transferred from plates lying near each other, *and without contact*, other rays than light rays being effective for the reproduction of the likeness; and said that thus are registered the histories of animate and inanimate creation, that the force stored in the object receiving the picture is felt by the psychic, and that it reproduces on her inner senses sights and sounds stored away like sunlight in coal or music in a phonograph. If memory serves me rightly through thirty years, Mr.

Hitchcock says that it is probable that after death we shall overtake the light reflected from us here, and the sounds we made, and see all that we ever did, and hear the words we uttered, and receive pleasure or pain from them according as they were wise or otherwise. If this were so, perhaps it might still be set down as contact potency, as we are, or would be, simply struck by the forces set in motion by ourselves or others. And is not this the real state of the case, even when material contact seems to take place?

As *facts* are in demand as material of which to build science, I will present a few of another kind, which seem to me of such a nature as to compel assent to their genuineness. These bear upon what is called "mediumship." Our friend, Mrs. M., will still be the principal actor.

When it was known that she was a sensitive, two prominent ladies of the place came, bringing a planchette, and asked Mrs. M. to see if it would write for her. This was the first time she or any of my family had seen one. It was about 3 o'clock of a sunny day, and all was done in my well-lighted parlor. No one was within six feet of Mrs. M. while she was writing. After some messages were written, as Mrs. M. stood, the ends of her fingers just touching the planchette, it began to move very irregularly and seemingly to no purpose. I asked her if she had any idea of what it was about. She replied: "Not the least. It seems to be going every way." Soon it moved to one side and stopped. On looking, we found a well-delineated rose bush, with buds and blossoms, and birds with their bills thrust into the blossoms. In her ordinary condition, Mrs. M. could not of herself have made the picture. She had neither taste for such work nor practice. Besides, she had no knowledge of what was being formed. How did planchette direct itself, or what did direct it? It certainly was not Mrs. M. Here was displayed cultivated intelligence and a well-trained power. What? Whence?

Mrs. M. passed through most of the known phases of mediumship, and frequently gave communications, oftener spoken than written, though few of them would have been regarded as *tests* by a stranger. The fact that she spoke or wrote the words caused her many misgivings as to whether or not her own mind did not in some way, though entirely unconsciously to her, *produce* the message. This generally made her hesitate about engaging in the work. She especially did not want to be deceived herself. In this questioning mood, not uncommon, I believe, to such people, she held out her hand and said, "If it is spirits who do this, I wish they would do something to my hand that I know I could not do." Immediately all the four fingers of her hand began to turn back, bending at the knuckle joint, and continued

slowly until I thought it must be unendurable. When I asked "Isn't it enough?" with brow knit and teeth set she answered, "*I am going to know.*" I well recall the resolution and the pain there were in the expression. This was in good light, and I sat near her and observed the joints standing out on the front side of the hand. They turned back until they formed an acute angle with the back of the hand, I should say of from thirty-five to forty-five degrees, when she exclaimed, "It is enough, I am satisfied." The fingers now went back at once to their usual place. Then she began rubbing this hand with the other and continued it for about a half-hour, frequently exclaiming, "Why do I do this? I don't do it myself, I had no thought of doing it." It seemed impossible that the fingers could be thus displaced without producing very serious lameness; but she slept well that night, and the next morning her hand was as well as ever.

I doubt not some skeptical surgeon will say, That was simply impossible! The tendons and tissues must have been fairly *torn* by such displacement, and could not have healed so soon. Well, it does seem impossible, and would be by any law we know of, but "The impossible is just what is always happening." In the region of these unknown forces, things take place without much regard for our learned ignorance. It seems impossible that a wooden light-stand could tip over and lie on one side on the floor, and then rise and stand upright without any visible appliance to assist it. But this I have seen done in full daylight, two ladies just touching the top of it with the ends of their fingers. On the same occasion, I held a board which had the alphabet in large letters, on which I pointed to the characters instead of calling them, and to which the stand answered by tipping. A mistake in the spelling caused confusion, when the stand tilted up on one leg, leaned over, and put one corner on the right letter, then all went on satisfactorily. This it repeated, and all the while I knew as well as could be known by close watching in full daylight that no one touched it save the two ladies, and they with the tips of their fingers and on the top only. It gave intelligence unknown to any one present, which I afterwards verified, then moved as though drawn along the floor to its usual place in the corner. By my request the ladies returned it, and on applying their fingers as usual, it refused further conversation and again moved to its place in the corner. Many more similar instances might be adduced, but I will only say further that I give these, hoping that, in connection with the ever-increasing number of psychical phenomena, they may assist in helping to establish a true theory of their origin.

A new realm of light is now being recognized. So marvellous are its events that the many cannot acknowledge them, dare

not admit them. As Thomas A. Edison and other electricians tell us that we are only on the threshold of knowledge of the wonders waiting to be revealed by that subtle power, so, surely we may believe that the wonders hidden in the more subtle power of *life* are but just sending their messengers before them, to bid us make ready for the mightier kingdom now just suggested. That kingdom is at hand.

O. K. CROSBY.

Houlton, Me.

THE PSYCHICAL EXPERIENCES OF A CLERGY-MAN FOR A SCORE OF YEARS.

[The author of this paper, a minister in one of our most intelligent Christian communions, writes in a personal letter as follows:—

“Some little time ago, I received a letter from you, asking that I prepare a paper narrating my experiences in psychical research; and at the time I thought I would not—thought it would not be best, as in my work of the ministry, I preferred to deal with subjects connected with religion and life, upon the ordinary plane of thought; and yet, too, I realize that religion, if it possess any *hold* on the mind of the people, *must deal with immortality and, by consequence, the future of man*. I realize that *now*, as much as when the prophets wrote or Jesus taught, the people must be made to feel that “God” is; that “the power that makes for righteousness” is a *living power*, and that it is everywhere about us! So now, I take my pen that I may tell you briefly of “experiences”; and if you see in them anything that you deem of sufficient interest to warrant publication, you may use them. . . . I vouch for their absolute truthfulness.”]

Sometime in the autumn of 1873, I was induced by friends to investigate Spiritualism, with its accompanying phenomena, as presented through the mediumship of Messrs. Bastian and Taylor who were holding *séances* in Chicago at that time. I need not, I think, recite the occurrences of the *séance* room—though I may state that they were of such character that I was soon convinced that immortality was no myth, and personal return, no “chimera of a diseased brain”—so I will confine myself to what was at that time purely personal. Some two or three weeks after my first attendance of *séances*, myself and wife were invited out to dinner, and as I was busy writing a sermon for the Sunday use, I told my wife to go, and that I would come in time for the dinner; so I was left alone, and continued my writing. Then, leaving my manuscript on the desk, I went to dinner, but soon excused myself and returned to my home and work. The house was securely locked, and no person had access to it, but on my return, I discovered written in fine lead-pencil marks, the words, “This is so.” This pencil-writing was the finish of the line of my last written sentence. Surprised, I took up the manuscript

to examine it, when I found written on the first page, "This is so delightful, press on!" This sentence was also in pencil. The sermon, with the writing upon it, I still have.

About this time, various things began to occur, such as rappings, table-movings, and things of that character, when only myself and wife were present. So, too, little notes would suddenly drop down upon the carpet before us, signed by different persons of our acquaintance, who had passed over the silent river. Of course, some of our friends came to know of what was occurring, and Mr. Jones, then editor of the *Religio-Philosophical Journal*, sent to Mrs. H. a planchette. Under her hand, it would move, but no writing came, only scrawls; under my hand, it would not move. But after it had been with us some weeks, Mrs. H. went into the city with a friend, expecting to be gone all day, and I, being at home alone, resolved to try, for one hour, planchette. Accordingly, I prepared myself to do so, and for one hour I sat with my hand upon it, but having no movement. Just as I was about to arise, however, it began to move. For about fifteen minutes, it moved in a circle only, then suddenly it wrote: first, the name of a little playmate of mine who died at the age of eight years; then the names of three of my cousins, who had been dead about ten or twelve years; then, "Rev. Channing sends greeting to Rev. H." Then it wrote rapidly, but plainly, "You can write without planchette!" Mentally asking the question, "How?" it wrote, "Take your seat at your desk, hold your pencil lightly in your hand, and we will do the rest." I did as directed, and soon noticed that a numbness was in my hand, similar to the feeling of being "asleep," as we say. Then writing commenced. Next was given me an account of what Mrs. H. and her friend were doing. Planchette stated that they had been to see a medium, that they had detected fraud, and were on their way home disgusted with their experience, etc., all of which proved to be true in every particular! From that time, I found that whenever this numbness came into my hand, it would write, and, too, I found I could trust the writing.

But passing by this experience, I will say that some months after this I have told, I was called upon to attend a funeral. For some reason, the service was delayed, the family not being ready. The house was crowded, and I was standing, somewhat impatiently waiting, when all at once I felt "the numbness"; but I had no paper or pencil, neither could I do as Jesus did, "stoop and write with my fingers on the ground." I thought to write on my hand, however, watching the formation of the letters. I commenced, but to my surprise, *I found I could hear the words!* And now let me say that never since that day, have I attempted to hear, and not succeeded! I found that the simple state of

mind that we call *reverie*, the state of mind in which we "talk to ourselves," is the *natural state of rapport with mind unseen and personal!* And too, I say that no medium can be any more sure of direct personal communication than I am, in the simple yet reasonable exercise of this *natural faculty* of every human mind.

It is indeed true that experience is necessary, to distinguish between the self and the not-self of reverie; but it is possible to learn. Over nineteen years have passed since then, but never have I for one moment doubted the truth of my discovery.

But, too, I have found *the impersonal!* I am not, cannot be, "a medium." I do not ask "the name" of the incarnate one. What is said to me by "the still, small voice" of reverie, *I must be responsible for, if I give it utterance!* And *this* is what Judaism stood for; *this* is the secret of the "I am who I am!" of the *séance* of Moses. This sense of *truth to ourselves* as the sole "authority," though we know the one who gave the word is incarnate, compelling us to note the spirit of the word, whether it is holy or unholy — *this*, I say, is the one great thing of "difference" between "Israel" and "the nations round about Israel." In Israel we have *self-responsibility*, though the seer knew it was "*the word of the Lord*" (word of a person whose spirit was holy), while in "the nations round about," *mediumship* gave the word, and was "the authority." But I will not "preach a sermon"; I am simply stating experiences. During an experience of nearly a score of years, I find never a place for a doubt of personal immortality, or for doubt of *personal rapport with incarnate mind*. Poems, lectures, sermons, in fact everything of human interest, are my proofs of the inherent divinity of a human soul.

H.

“IMPLICATIONS OF PHYSICAL PHENOMENA.”

REPLY TO SOME OBJECTIONS OF PROFESSOR DOLBEAR.

“So far as experiment and experience have led us, the antecedents of every physical phenomenon are themselves physical. . . . The product is proportional to the antecedent.” — A. E. Dolbear in *THE PSYCHICAL REVIEW*, August, 1892.

THE more rare and irregular the appearance of any class of phenomena, the more difficult it becomes to establish their certainty, and to reduce them to such orderly accuracy as a thorough analysis of their relations requires; and the more extraordinary the occurrences claiming credence, the greater must be the amount of evidence to entitle them to acceptance. This self-evident proposition is often ignored by spiritualists, when they become impatient with skeptics for not accepting the testimony which, to them, seems ample and overwhelming. When we have witnessed any phenomenon repeatedly, and for a long time, and studied it in all its bearings, under a great variety of circumstances and conditions, it ceases to be extraordinary to us, and our senses and reason become reconciled to it as to all other phenomena with which we are familiar. When the mind has reached this stage of familiarity with the erstwhile strange and incredible occurrences, it naturally accepts them as it does other undisputed facts in nature; and requires no more proof in any given claim for their occurrence than for other facts equally familiar and unquestioned. This is the attitude of many spiritualists towards psychical phenomena. They have witnessed them frequently for many years, tested them by every imaginable device that their ingenuity could invent, applied all the theories of jugglery, and all the explanations (?) offered by students of science. They have been through all the phases of the mesmeric, psychological, telepathic, electric, odyllic, subliminal and other exegeses, and after exhausting all of their resources have been compelled to accept the spiritual theory of their origin as the only adequate one. As a consequence, they have — many of them — relaxed their vigilance when observing phenomena, much as we cease to watch a faithful servant who has established his reputation for honesty by years of unwavering fidelity. At the present stage of psychical development, with the complex factors involved in the production of phenomena, and the great

variety of phases yet in the infancy of expression, this over-confidence is dangerous to the best interests of the cause.

"Eternal vigilance is the price of" truth, as well as of liberty; and spiritualists, of all people, should be most thorough and watchful in guarding the truth against every possible invasion of error. They may consider the question settled, and immortality scientifically established; but with loose methods, indifferent observations, and contempt for all the doubts of critics and objections of candid physicists, there is likely to follow a deterioration in the character of phenomena that may finally leave us stranded among the bogs and quicksands of faith and fiction, hallucination and frauds, that will more than justify all the incredulity and ridicule of which we now complain.

The series of articles by Professor A. E. Dolbear in *THE PSYCHICAL REVIEW* for Aug., 1892, and Feb. and Aug., 1893, present many strong suggestions from the standpoint of a physicist, which spiritualists should heed and study. If the objections presented cannot be rationally answered, how can we claim a "scientific basis" for spiritualism? We hold that immortality is natural, and the Spiritual Philosophy consistent with all the laws of nature. There is nothing supernatural, though it may be superphysical.

Of the "consistent body of relations" which the professor recognizes as constituting science, the five enumerated seem to be, in his mind, chiefly concerned in the "implications of physical phenomena." There seems to be nothing in the first four that is not in harmony with the claims of spiritualists; and the fifth may be so understood as to present no barrier to any psychical phenomenon. It is substantially the same as quoted above, *viz*, "Every physical change has a physical antecedent, is therefore mechanical, and is conditioned by the laws of energy." If the human mind and will are to be regarded as physical, there seems to be no break in the chain of relations, no obstacle to the recognition of psychical phenomena as legitimate factors in the scheme of physics. But if the mind be regarded as distinct from physical agencies, capable of maintaining its identity apart from the body, not subject to the mutations and decay that attend all physical structures, and operating under laws and conditions apart from matter, it follows, necessarily, that there are changes initiated in matter which are not due to physical antecedents; for, in this world, we know that there is a wide range of physical changes which take their rise in mental sources. In the varied industries and mechanical appliances of the civilized world there is a definite line of physical relations, of antecedent and consequent, *except the initiatory and directive cause*. But does any one imagine that a steam engine would ever be con-

structed, and the steam power applied to propelling trains of cars, if the human mind had not acted as the initial antecedent and directing cause, impressing its purposes and plans upon the physical world in such a way as to direct its movements and execute its designs? Mind is closely allied to life, and life in some way communicates its active force to physical bodies. In the words of Professor Lodge, "Life is a guiding or directing principle, disturbing to the physical world, but not yet given a place in the scheme of physics."

If it is "disturbing to the physical world," it must — according to Professor Dolbear — itself be physical, for it is then the antecedent of physical changes. If life and mind are both "physical antecedents," and the dissolution of the body does not destroy their relations, it must follow that all psychical phenomena initiated and directed by spiritual beings, to us invisible, are consistent with the recognized laws of matter, of antecedent and consequent. We may not be able to explain how the mind can inaugurate a series of changes in the physical world that ultimate in audible concussions, moving of heavy bodies, playing upon musical instruments, etc., without visible contact. Neither can we analyze the process by which the mind sets up a series of atomic and molecular changes in the brain which report through the nervous and muscular systems in the execution of its decrees. But that it does this no one will be likely to dispute. That it is mind associated with life that initiates and directs the voluntary movements of the body, to me seems self-evident. Psychical phenomena involve no more remote agency, if produced by ex-carnate human beings, than the same manifestations of incarnate life. The method by which mental decrees are transmitted to physical agents expressed in molecular changes, may seem more difficult to apprehend when not translated through the ordinary channels of the brain, nerves, and muscles of the body; but the directing cause, the primitive antecedent, is the same in either case. Mind associated with life is the source of all voluntary movements, so far as our observation and experience can determine.

When matter — organized or otherwise — manifests special intelligence in the execution of its changes, we may reasonably conclude that, in some way, intelligence has been translated into its movements; that mental influence is "the guiding or directing principle disturbing to the physical world," and the responsible antecedent of material changes. That Professor Dolbear regards psychical phenomena as improbable, because opposed to this law of relations which he deems scientifically settled, I infer from the following: "If spiritual communication is not accompanied with physical phenomena in the alleged way, it does not follow

that it **may not** happen in other ways that do not do such violence to our fundamental knowledge as most of the reported cases do." The "violence to our fundamental knowledge," according to my understanding of his position, consists in supposing that the physical changes alleged to occur in psychical phenomena, have no physical antecedent; but, if they occur at all, it will not be denied that they have some kind of antecedent; and according to the claims of Spiritualism the antecedent is mental, and in some way mind is able to translate its influence into physical expression; and this is a very familiar fact in every human life.

But, suppose that there is a chasm here between the recognized relations of matter and the psycho-physical phenomena so abundant and varied, and so thoroughly attested by a "cloud of witnesses." If these manifestations are so new and strange as to be exceptional, and to imply the introduction of some new force hitherto unknown or unrecognized, the problem is the more startling, and the evidence must be correspondingly clear, reliable, and abundant. But there have been many thousand similar experiences reported, bearing close correspondence to those witnessed to-day, all indicating the existence of some unseen agent or agents, endowed with intelligence very like that manifested by human beings, and capable, under certain conditions, of presenting phenomena to the senses. Meteors rarely reach the earth in a solid form, and it was not until our own century that accounts of their fall came to be accepted by the scientific world as other than mythical tales. The irregularity and infrequency of their visits rendered the testimony of the few who had seen them inadequate to establish the fact of their fall from the sky; but when geology and chemistry came to the rescue, and they were found to be distinct from all known natural rocks, the reports of such deposits from above began to excite interest, and I suspect that to-day it would be as unscientific to deny them a place in nature as it once was to admit them. But, we are told, "The fundamental statements of science are now believed by so many because so many have tested them, and all have reached the same conclusion." About how many have ever measured the earth and found it eight thousand miles in diameter? How many have ever determined, for themselves, the chemical constitution of water? Are there a hundred thousand, all told? There are more than ten times that number who have tested psychical phenomena for themselves, and found that they do occur as alleged; and that, too, after exhausting all known methods of duplicating them by trick or the application of any known physical force. I do not mean that all of that number have been acquainted with all the discoveries of science, and

familiar with all the ways in which a given phenomenon may be produced. But they have occurred under circumstances in which no physicist has been able to apply his knowledge of the relations of energy and matter to duplicate or explain them.

If, however, the facts so abundantly attested do not admit of the explanation accepted by spiritualists, because that explanation conflicts with the "fundamental knowledge" claimed to be so amply established as to leave no room for a doubt, we are left with two horns to the dilemma. Either the thousands of clear-headed, critical skeptics, who have made exhaustive experiments, supported by hundreds of thousands of less severe but reasonably thorough investigators, with public and private mediums, in their own homes and elsewhere, are all deluded and outwitted, and nobody can explain how it is done; or the "fundamental knowledge" that stands against them, must be susceptible of a wider application and a more elastic interpretation, that shall reconcile it to this wonderful array of meddlesome facts. That the latter is the more rational conclusion I infer from these premises:—

First. These phenomena have been challenging attention and inviting scientific scrutiny for over forty-five years, and during that time they have extended to hundreds of thousands of homes, made themselves so tangible and repeated their freaks in so many ways, that they have compelled acceptance against the strongest prejudice and most determined skeptical scrutiny. Nor is this all, for in nearly or quite every instance where a candid and thorough investigation has been made by competent students of nature, familiar with the discoveries of science, the verdict has been "genuine." In many thousands of the most striking developments they have come unsought and unlooked for, and under circumstances that left no room for reasonable suspicion of fraud, the mediums being unsophisticated children, and even babes in their cradles, and these phenomena have interpreted themselves as the efforts of incarnate human beings to establish intelligent communication between the living and the supposed dead. The evidence, to those familiar with the facts, is so overwhelming that to question it and deny that the phenomena do occur is equivalent to disputing the data upon which "all our fundamental knowledge" is predicated.

Second. We are not always sure that the scientific interpretation of phenomena within a given field may not be modified to meet emergencies that intrude upon supposed settled questions in the domain of physics, when the field is indefinitely extended. We may not know what influence the outlying domain of unexplored territory may exert upon the relations of matter and life which, within the sphere of our experiences, have been reduced to apparently axiomatic certainty; and what, in the narrower

range, seemed uniform and limited, may, in the extended relationship, appear plainly inadequate to cover the territory of phenomenal possibilities within the sphere of nature without "doing violence to" some of the "fundamental knowledge." That this view of the influence the ever-extending field of knowledge exerts upon the minor portions already surveyed, unsettling arbitrary conclusions deemed axiomatic, is consistent with the highest science, I infer from some acknowledged facts in the history of the evolution of science. Professor Dolbear emphasizes the unvarying reliability of the multiplication table. With my limited knowledge of mathematics I have never found anything to shake my faith in it; and therefore I still believe it to be correct. If mathematics cannot be trusted, what else can? Is not all science predicated upon axiomatic principles? If one axiom can be impeached, can we be sure of any of them? Can axioms that have behaved in an orthodox manner for hundreds of years under the scrutiny of the ablest intellects, and done valuable service in solving the profoundest problems and enlarging human knowledge, suddenly lose their character and become suspicious heretics under the transforming wand of a new inquisitor-general? If they may, who can say that some magician of figures may not divine a way to square the circle?

The impossible of one century becomes the real of the next. On pages 56-7 of "Matter, Ether, and Motion," by Professor Dolbear, is the following: "Within the past fifty years the great geometers have made some very wonderful discoveries—one might say astounding discoveries; for they tell us that we do not know that the sum of the interior angles of a plain triangle is equal to a hundred and eighty degrees—that we do not know it within ten degrees, if the triangle be a very large one, such as is formed by the spaces between remote stars and the sun." In a footnote I find the following: "It is true that according to the axioms of geometry the sum of the three sides [?] of a triangle are precisely one hundred eighty degrees; but these axioms are now exploded, and geometers confess that they, as geometers, know not the slightest reason for supposing them to be precisely true. That they are *exactly* that amount is what nobody ever can be justified in concluding.—*C. S. Peirce*." Hold on while we catch our breath! Here is the highest scientific authority for doubting mathematical axioms! Here is the unequivocal affirmation that "these axioms are now exploded." But what exploded them? Would they ever have been questioned if their application had not been extended into the outlying fields of space which involved some new conceptions of the relations of geometrical lines and spaces? Does this "new geometry" change the axiomatic integrity of the old geometry on a small scale? Does

not this "astounding discovery" imply that any of the "fundamental knowledge" now applied to the relations of matter and energy may also be subject to modification, even to the extent of exploding its axioms and formulæ, when extended into a wider field and a higher touch with nature?

One of the oldtime axioms of physical science was that there are but three dimensions of space applicable to all bodies—length, breadth, and thickness; but now it is seriously suggested that there may be a "fourth dimension of space." This seems to me as difficult to realize, and as incompatible with all we know, as that physical changes should be referable to spiritual antecedents; and greatly more so, since we know that, in this world, many of the mutations of matter are traceable to the human mind, and are governed by volition. I have not the slightest notion that any event is uncaused, or that anything ever happens out of harmony with the "consistent body of relations" which constitutes science, nor that any change in the relations of matter is ever unaccompanied with an equivalent expenditure of energy.

If the ether is not matter, is it physical? If it is we may call everything physical, and then there can be no gap between matter and mind. It is conceded that the ether is a vast storehouse of energy. I think it was Professor Crookes who estimated that a cubic foot of space contains ten thousand foot-tons of energy. If this be so—or even one per cent of that amount—there would seem to be an omnipresent supply sufficient to accomplish any desired physical effect by simply applying and directing it. That the ether is constantly receiving energy from physical bodies and transferring it to other bodies, thus acting as a medium of exchange while its own conditions remain forever constant, would seem to furnish an ample field in which the manipulations of intelligent volition could execute any amount of physical phenomena by simply directing the transfer of energy. I know of no reason for supposing that "if spirits do a certain kind of work it takes less energy than if a man should do the same thing"; nor do I see any obstacle in the way of most of the alleged psychical phenomena in this continued relationship between work performed and energy expended. The only difficulty is in understanding how incarnate beings are able to relate the operations of mind to the physical world without the intermediary help of the brain. But because we do not know how it is done, we are not therefore justified in denying the possibility, or even probability, that it may occur; and with the unanswerable array of evidence we are, by reason and consistency, authorized to accept it as a proved fact. Nevertheless, I would, as a spiritualist, who loves truth above all creeds and isms, submit every proposition to the same exhaustive and merciless criticism

that makes science so certain and reliable. I have dwelt upon this one point because to my mind it is the only one presented that offers any serious difficulty to the acceptance of psychical phenomena.

But there are others worthy of consideration. The dilemma predicated upon the assumption that exanimate beings are no longer related to matter, are not subject to the law of gravity, and therefore must depend upon conscious effort to keep within the space relations of the earth while it is constantly and rapidly changing places by a variety of complex movements, might be a difficult problem if we accepted the premises. But, in the forty years of my experimental relations to Spiritualism, I have rarely heard such views expressed by spirit or mortal. All claim that in the spiritual world they are as completely related to the laws of attraction as in this world; and that spirit and matter are so closely allied, so constantly reciprocating equivalents, that no absolute line of demarcation where one begins and the other ends is discoverable; that all matter is permeated with life, and all life is related to matter through the omnipresent ether; that the spiritual body is substantial, and holds in its composition certain sublimated constituents derived from the physical organism which are fitted to follow the higher attractions; that there is a spiritual gravity as well as a physical; that mind is attracted to mind, soul to soul. Then, as humanity is the highest product of the earth, and mind the crowning development of man, it follows that the mental attractions, even if spiritual beings were absolutely free from the gravitation that impels the earth in its complex activity, would still be ample to hold the relationship and guide the individual without any special care or liability of being left out in the cold.

But if we allow that exanimate beings are absolutely independent of gravitative influences to hold them to any place, and that they must follow their friends on earth, if at all, by voluntary effort, it does not seem to me that any such dilemma as stated would ensue. The professor pictures the earth spinning off into shoreless space, at the same time that it is making an annual circuit around the sun, thus involving a total velocity of 125,000 miles an hour, and imagines that for ages the spirits have been left in the rear, "like the tail of a comet reaching backwards for millions on millions of miles, the trail of the dead." At first glance, this may look like an inconvenient obstacle in the way of spiritual visitations to the earth. But if it be assumed that spirits have no earthly or physical qualities, and the ether presents no obstructions to their movements, what is to hinder them from traveling with the velocity of light—186,000 miles per second? If a spirit wishing to keep in speaking relations with

friends on earth should stop by the way to investigate the "fourth dimension of space," or study the applications of the "new geometry" to interstellar distances, and forget to keep going in the direction of the earth for the space of thirty days (long enough for a reasonable rest from travel), it might require about eight minutes to overtake the wandering world. If the earth should get a year ahead the delinquent ghost might need nearly two hours of moderate travel to overtake it. Not a very severe penalty to pay for a year's vacation!

The value of darkness as a "condition" for the most striking psycho-physical phenomena in certain *séances* is also regarded as inconsistent with the latest discoveries in science. Many spiritualists, too, believe that any genuine psychical phenomenon can as well transpire in the light as in darkness. It may be so; but it does not seem to me that the professor's objection is well taken. That "*light is a sensation*" may be technically true, but not in the sense that affects this question. In the February REVIEW I read in Professor Dolbear's second article, that "Light is, as we all know, a wave motion in the ether; it travels at the great velocity of 186,000 miles in a second, and the waves are in the neighborhood of only the one fifty-thousandth of an inch long. The eye is the only structure in the body that can perceive these waves. It is a kind of camera, and photographic work goes on in the retina very much as it does in the process of photography."

How can a *sensation* do photographic work? Does the impression made by a blow on the head, an electric shock, or pressure of the eye, enable one to see distant objects? Do we not recognize the light upon which we depend for all we see as a reality that exists in nature outside of the eye? If not, how can the source, velocity, or wave lengths be determined? If it can do photographic work in the retina, and also in the camera, and said work consists in "molecular disturbances" produced by the class of ether waves of a certain length determinable by the instruments of the physicist, does it not follow that it has working qualities adapted to a limited range of molecular vibrations in the field of its application? Does not the power of ether waves to impress other substances, while exerting no influence upon the eye, indicate a different molecular swing in their composition? Is it not possible that all the differences in the composition and qualities of natural bodies depend upon the molecular rhythm that relates the atoms and binds them into solid structures? Does it change the facts, or cloud the beauty of a garden of flowers to know that every hue and shade depends, not upon different kinds or qualities of light, but upon the wave lengths that impinge upon them? Is the work done in the camera any less real because it depends upon wave lengths instead of specific

kinds of light? If the atoms accessible to the impression of volition by which physical feats are executed at *séances* are of the particular order and susceptibility of those which answer to light in the retina, and the prepared surface in the camera, it would seem likely that the presence of light, as distinct from all other ether waves, might be a disturbing agent to defeat the directing will in establishing its supremacy over the molecular movements essential to psycho-physical phenomena.

As a further reason for rejecting psychical phenomena of the physical sort, we are told that "Reports of such phenomena have never come from any man who understood the relations of phenomena"! Were Professors Hare, Mapes, Brittan, Denton, Zöllner, all ignorant of "the relations of phenomena"? What is the matter with Prof. Elliott Coues? His own statement is: "My whole training in life has been that of a scientist, accustomed to cool, critical, skeptical yet unbiased examination of any question that comes up, scrutinizing all things to the best of my mental ability, submitting all propositions to the test of verification by actual experiment." It would seem that a man of acknowledged brilliant genius and intellectual acumen, whose "whole training in life has been that of a scientist" ought to understand something "of the relations of phenomena." After studying the phenomena of Spiritualism for about ten years he "speaks from personal experience with almost every one of them" and unequivocally affirms that "the alleged phenomena of Spiritualism are true substantially as alleged"; that "every one of the several different kinds or classes of physical manifestations can, and as a fact does occur. . . . First satisfy yourself that matter may be moved without material contact. . . . Gentlemen, the whole case is yours if you can clearly make out this point. There is nothing in the claims of the most advanced spiritualist or theosophist that may not flow logically, scientifically, necessarily from this initial movement. . . . Any psychic scientist will tell you that such motion has been demonstrated and established times without number. . . . I tell you the same thing. I know it to be a fact."¹

Has not Professor Crookes reported such phenomena, after applying the most crucial scientific tests? Is he ignorant of the "relations of phenomena"? Alfred Russel Wallace ought to count for something as a competent judge of facts and "the relations of phenomena." I think there are several thousands who have studied the facts exhaustively, and applied every theory of "the relations of phenomena" known to the scientific expounders of nature, and been forced to the same conclusion as

¹ Extracts from Professor Coues' lecture under the auspices of the Western Society for Psychical Research in Chicago, 1889.

Professor Coues. After ten or twenty years of such critical examination, they are compelled to say, "I know it to be a fact."

If but few of the many qualified physicists have reported psychical phenomena, there is a better reason than to suppose that such phenomena do not occur as alleged. As a rule, the whole body of orthodox scientists have ignored the subject, and refused to investigate. In the language of Professor Lodge: "The great majority . . . feel active hostility to these researches and a determined opposition to the reception of evidence." Is this the spirit of scientific inquiry to whose arbitration psychical phenomena must be submitted before it is reasonable to accept them? Are these the experts whose understanding of "the relations of phenomena" we are to trust as against our own experience and observations? Is this strong prejudice compatible with a fair investigation and a reliable report upon psychical phenomena? Hundreds of thousands who have exhaustively studied the facts and reported, like Professor Coues, that "*they do occur*" are more trustworthy witnesses than any body of physicists, however familiar with "the relations of phenomena," whose minds are thus disqualified by unreasoning prejudice.

Fredonia, N. Y.

LYMAN C. HOWE.

PSYCHICAL DIAGNOSIS, MOVEMENT WITHOUT CONTACT, AUTOMATIC WRITING, AND IN-VOLUNTARY MUSCULAR MOVEMENTS.

IN compliance with a request from Mr. Dawson, I will record some of the psychical experiences which came to me as incidents many years ago.

The first occurred at an institution for invalids to which I had the second time resorted for treatment. Dr. (Mrs.) S., being somewhat perplexed in regard to my case, suggested calling a clairvoyant of favorable repute to make a diagnosis. When the lady came, she brought with her and introduced a rapping and tipping medium. The diagnosis of the clairvoyant was entirely correct and satisfactory to both the doctor and myself. It proved a faculty for reading occurrences which had transpired long before, and for tracing the causes of my symptoms in my ancestry as well as in previous environment. After this exercise and the comments following were concluded, the clairvoyant proposed a sitting with her companion, the tipping medium.

The doctor brought forward a walnut table about three feet long and eighteen inches wide, and having a middle piece which made it a substantial bit of furniture. Five of us sat around the table, which speedily began to move in response to observations and questions. The answers were tipped out, letter by letter in the ordinary manner. Our hands were all placed upon the table, and the room was well lighted. The questions were desultory for some time, but finally the doctor made an attempt to follow up a line of questions requiring some explanation of the phenomena and the purpose of the spirits purporting to be producing them. The responses then became incoherent and contradictory, whereupon the medium observed that "There were probably lying spirits talking." Then the doctor drew back from the table, remarking that she "didn't choose to confer with lying spirits either in or out of the body." After a few minutes of chat, the two lady mediums made their adieux, and the doctor's daughter also left the room, leaving her and myself alone. I had noticed that she seemed uneasy and moved her arm as if it were uncomfortable. We had both moved our chairs to some distance from the table, at least five or six feet away, and at opposite sides of the room.

After a minute or two of silence the doctor said, "I believe you and I, Mrs. Chandler, could get communications and we should have no liars about either." Instantly, and before she had finished the sentence, and neither of us had stirred our chairs but remained far from the table, it shook rapidly with a rocking motion,—seeming, as well as an inanimate body could, to express laughter—and then rose from the floor. The noise it made at first was heard by the doctor's daughter, who, fearing it would be heard by patients and disturb them, as it was past the hour of retiring, came and opened the door suddenly, when the table, which was quite two feet from the floor, dropped instantly to the floor again. The table remained quiet after this interruption, but the doctor's arm became more troublesome, till, after awhile, she asked me to place some paper and a pencil on the table. She drew her chair to the table and her arm, the right one, began to twist around into a singular position and after a little the pencil was seized and writing was accomplished, the hand being moved from right to left, and the words written bottom side up. In a bold, firm hand was written the name of her first husband, the father of her daughter. This ended the first exhibition of automatic writing and the only one of furniture-moving I ever witnessed.

Several years afterward and in another part of my native state, New York, a rapping medium, a lady, called on us socially. We had not requested a *séance*, nor did we, my husband, myself, and our housekeeper, make any effort to obtain manifestations. While we were conversing, however, on various topics, ticking sounds began, I think at first on the piano. They continued for some time on the various articles of furniture, on doors and windows, door casings and window casings, and finally my husband felt them on all parts of his person. These sounds were sometimes quite loud and rap-like, especially on the stove and piano, and on some objects were more like a clock-tick, sharp but light. They seemed to respond to questions both oral and mental. No two of us sat very near together, and I was lying on a lounge.

Some two years previous to this, and subsequent to the first experience related, I had been raised by Dr. A. G. Fellows, a healer who lived in Western New York, from a condition of helplessness and great suffering which had baffled the skill of regular physicians. My case was pronounced incurable. In the course of proceedings which were marvellous evidences of psychic powers in the medium both as a clairvoyant and an operator, the cause of my lack of power to stand or walk was given. "The doctor said he 'saw these things like pictures or like a moving panorama.'" He said my spine was hurt in my third year, and indicated the point where it was injured. It was a bedstead rail,

he said, that had hurt it, but whether I fell on the rail or whether it had hit me when in some person's hand he could not tell. But if any one was living who was present at the time, he said they might remember that I was in an unconscious state for some time, and when I recovered I vomited. A few days afterward, the woman who had been nurse girl for my mother at that period of my life came to see me, and when I told her of the doctor's statement she corroborated it, relating details which she well remembered, and stating that I fell on the bedstead rail.

During the progress of my restoration, following the treatments of the first hours by the medium, I became subject to some powerful occult influence which was irresistible. Vigorous exercises and manipulations were performed by me, and movements more rapid than it seemed possible for any person, ever so supple, to perform. At such times it was impossible for me to interrupt the movements by an effort of will, or to use my vocal organs except to reply to questions addressed to "the spirits" by the medium. These exercises occurred at regular intervals for several weeks, and after Dr. Fellows had left the town. At such times my body seemed entirely under the control and direction of some force separate from myself, and the impulse came regularly without regard to my occupation, mental or physical.

LUCINDA B. CHANDLER.

Chicago, Ill.

EDITORIAL.

FAIR PLAY FOR SPIRITUALISM.

It will be sufficient for the purposes of this article to define Spiritualism (referring, of course, to modern Spiritualism) as the belief that man continues to exist after death, and that there exist laws which make it possible for spirits to communicate with mortals. In this statement, we have Spiritualism reduced to its lowest terms. If spirits exist but cannot communicate with mortals, such a belief is not Spiritualism. If they communicate, the idea of existence is necessarily postulated. Make the term as wide as you please, let it stand for a highly elaborated system of thought having scientific, philosophical, religious, and other relations of no matter how great significance, if you deny the basic propositions just laid down, the whole structure falls to pieces. I claim, then, that we have here the root idea of the term.

The cry has often been raised by spiritualists that Spiritualism has never received fair play at the hands of the world at large. Is there justice in this claim? I believe that there is. Let us examine this contention somewhat closely by considering the attitudes of some of the classes into which people at large can be divided. I shall not attempt to go beyond some of the more obvious facts.

THE POSITION OF THE EVOLUTIONIST.

I shall here treat the views of Mr. Herbert Spencer as representative. In the "Principles of Sociology" this noted expounder of evolution traces the origin and development of religious observances. The experiences of savages and, inferentially, of primitive man with sleep, dreams, swoon, apoplexy, and other forms of insensibility and with shadows, reflections, echoes, etc., led them to believe in a second-self which leaves the body during sleep and has experiences which are as real to the subject as those which occur during waking hours. When in the state of sleep, the second-self is readily recalled, but in the states already mentioned, which are imperfectly differentiated from sleep by the savage, it is recalled with much more difficulty and sometimes only after the lapse of days. Death, again, is not sharply distinguished from other states, as it is amongst civilized races, and many savages think, therefore, that the second-self may return and reanimate the body at any time. The appearance of "dream-personages" to the savage is one of the chief

facts upon which Mr. Spencer bases his explanation of how the primitive man came to believe in the separate existence of the second-self as a ghost or spirit.

While the savage believes that spirits can influence him, that they can hurt or help him, that they can take possession of a human body and cause insanity and madness upon the one hand, or confer superhuman strength or superior knowledge upon the other, Mr. Spencer does not allow that any of these or allied phenomena furnish any proof whatever either of the separate existence of a second-self or of its power to influence mortals in any way. Speaking of inspiration, he says (p. 255): "We are now so remote from this doctrine as to have difficulty in thinking of it as once accepted literally. Existing primitive races, as the Tahitians, do indeed still show us, in its original form, the belief that the priest when inspired 'ceased to act or speak as a voluntary agent, but moved and spoke as entirely under supernatural influence'; and so they make real to us the ancient belief that prophets and others such were channels for divine utterances." Nor does he by any means find such beliefs confined to savage races. He quotes Professor Blackie as saying that the Homeric belief was that "all great and glorious thoughts . . . come from a god." After giving illustrations from Greek and Egyptian sources he says (p. 254): "The ancestral ghost was the possessing spirit, giving superhuman strength. Along with development of this ancestral ghost into a divinity, amplified and idealized, had gone increase of this strength from something a little above the human to something immeasurably above the human. The conception, common to all these ancient races — Egyptians, Babylonians, Assyrians, Hebrews, Greeks — was that gods, otherwise much like men, were distinguished by power transcending that of men."

When an Amazulu man exhibits "mental perturbation" and the evidence of inspiration is not strong (p. 257) "some dispute and say 'No, the fellow is merely mad. There is no Itongo [ancestral ghost] in him.' Others say, 'Oh, there is an Itongo in him; he is already an Inyanga!' And then mark, further, that the alleged possession is proved by his success: doubters say — 'We might allow that he is an Inyanga if you had concealed things for him to find, and he had discovered what you had concealed.' The conception here so clearly implied is traceable in all cases, if with less clearness, still with sufficient clearness: the chief difference being in the supposed nature of the indwelling supernatural agent. . . . The views of the semi-civilized and civilized need mention only to show their kinship. As represented by Homer, 'the gods maintain an intercourse with men as part of the ordinary course of their providence, and this intercourse

consists principally in revelations of the divine will, and especially of future events, made to men by oracular voices,' etc. When reminded of this, we perceive that there is likeness in nature, though some unlikeness in form, between the utterances of the Greek oracle and those of the Zulu Inyanga, to whom the ancestral ghost says — 'You will not speak with the people; they will be told by us everything they come to inquire about.'"

In another chapter (p. 154) this author says: "When we read that 'the word of the Lord came unto Abraham in a vision,' that 'God came to Abimelech in a dream by night,' that 'the Lord came, and stood, and called as at other times, 'Samuel, Samuel,' we see shown an . . . unhesitating belief in an . . . objective reality. During civilization this faith has been but slowly losing ground, and even still survives; as we are shown by the stories from time to time told of people who when just dead appeared to distant relations, and as we are shown by the superstitions of the 'spiritualists.' Indeed, after recalling these last, we have but to imagine ourselves decivilized—to suppose faculty decreased, knowledge lost, language vague, criticism and skepticism absent, to understand how inevitably the primitive man conceives as real the dream-personages we know to be ideal."

Let us analyze some of Mr. Spencer's statements and see if we cannot infer from them what his mental attitude must be towards spiritualistic phenomena. A superstition is a "false or unreasonable belief tenaciously held." Mr. Spencer cannot be unaware of the fact that amongst the spiritualists of his own country there are now, and have been in the past, men of scientific attainments and generally recognized intellectual capacity. Dr. Alfred R. Wallace, one of his co-workers in the field of evolution, is an outspoken spiritualist. The researches of Professor William Crookes, made, if my memory serves me, some three or four years before the appearance of the first part of "Principles of Sociology," testified to the genuineness of some remarkable phenomena. Can it be said that the spiritualists of England have received their belief by transmission through the intervening generations from primitive man? Or did they get it from the Zulus? No; such claims are preposterous. As a rule, it will be found that the belief is based upon *personal* investigation. Many believers, too, began with strong prepossessions *against* the "supernatural." Now I do not claim that the investigations of all of the spiritualists in England have, as yet, established in a strictly scientific sense, the truth of the spiritualistic hypothesis—though I might be forced to concede that they do, were I properly equipped with *criteria* for judgment based upon first-hand experience—but I do hold that Mr. Spencer is not justified in calling the beliefs of spiritualists "superstitions" until he

has grappled with at least the *testimonies* of intelligent, nineteenth-century witnesses of such phenomena. Because the intellectual faculties of primitive man, South Africans, and others, were and are but slightly developed, and because their interpretations of phenomena are therefore to be distrusted, it does not follow that the testimonies of modern Europeans and Americans are to be brushed aside as worthless. In this connection, Mr. Spencer seems to be like his own quarryman who, when asked about some fossils (p. 116) answers that they are "sports of nature"; for evidently *our* expounder has also arrived at the point where *his* "curiosity ceases."

But, though I am convinced that Mr. Spencer's treatment of the "supernatural" is entirely inadequate, yet I believe that what he has said is not due to any desire to take an unfair advantage of those whose beliefs he derides. *The truth is that he is prevented from going to the bottom of the matter by his prepossessions, that he is constitutionally unable to see that his explanation is not a final one.* "We are now so remote from this doctrine" [inspiration] he says, "as to have difficulty in thinking of it as once accepted literally." The language already quoted (from p. 154) implies that the spiritualists of our day hang on to their "superstitions" because they have become "decivilized." This cry of atavism has done service for the evolutionists about long enough. If Mr. Spencer had not had so much difficulty in thinking of the doctrine of inspiration "as once accepted literally," there would have been ample in the Zulu's *attempt to verify* the claim of some that a companion was a medium, in the beliefs of the Greeks including Socrates, in the beliefs of other ancient nations, in the lives of Jeanne d'Arc, Savonarola, Swedenborg, Wesley, and others, and finally in the claims of contemporary spiritualists — there would have been ample to warn him that if he would know the true explanation of such phenomena, he must not confine himself to the dreams of savages and a few other phenomena as the ultimate source of important beliefs, nor be so certain that we *do* know that *all* dream-personages are ideal. I conclude, then, that Spiritualism has not received fair play at the hands of Mr. Spencer and the majority of his followers. Nevertheless, I appreciate the great value of Mr. Spencer's work, for, aside from the pertinent facts he has collected, and his instructive account of the origin and development of religious observances — which account is probably true in the main — the prominence given to ghosts, spirits, etc., in his system is likely to prove a wooden horse in which the tabooed and despised Spiritualism can be smuggled into the scientific Troy, there to be recognized as an antagonist worthy the defenders' steel if not actually foreordained to conquer in the end.

Because the development of the conception of the universality of law which characterizes the history of modern science has been accompanied by a diminished appeal to "supernatural agents" as a cause, it does not follow that we are justified in passing to the extreme limit and affirming that no phenomena are caused by "supernatural agents," or that such agents do not exist. This term, "supernatural agent," by the way, is a very dangerous and misleading one to use in such discussions. Under the old theory of things it served a purpose. We can best take our bearings anew by considering the scope of science, which I shall place before the reader in the words of Mr. Karl Pierson¹ :—

"The reader may, perhaps, feel that I am laying all stress upon *method* at the expense of solid contents. Now this is the peculiarity of the scientific method, that when once it has become a habit of mind, that mind converts *all* facts whatsoever into science. The field of science is unlimited; its solid contents are endless; every group of natural phenomena, every phase of social life, every stage of past or present development, is material for science. *The unity of all science consists alone in its method, not in its material.* The man who classifies facts of any kind whatever, who sees their mutual relations and describes their sequence, is applying the scientific method, and is a man of science. . . . It is not the facts themselves which form science, but the method in which they are dealt with. The material of science is coextensive with the whole physical universe. . . . When every fact, every present or past phenomenon of that universe, every phase of present or past life therein, has been examined, classified, and coördinated with the rest, then the mission of science will be completed. . . . Great as the advance of scientific knowledge has been, it has not been greater than the growth of the material to be dealt with. The goal of science is clear; it is nothing short of the complete interpretation of the universe. But the goal is an ideal one—it marks the direction in which we move and strive, but never the point we shall actually reach.

"Now I want to draw the reader's attention to two results which flow from the above considerations, namely: that the material of science is coextensive with the whole life, physical and mental, of the universe, and furthermore that the limits to our perception of the universe are only apparent, not real. It is no exaggeration to say that the universe was not the same for our great-grandfathers as it is for us, and that in all probability it will be utterly different for our great-grandchildren. The universe is a variable quantity, which depends upon the keenness

¹ "Grammar of Science," Charles Scribner's Sons.

and structure of our organs of sense, and upon the fineness of our powers and instruments of observation (pp. 15-18). . . . There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of the scientific method. The hard and stony path of classifying facts and reasoning upon them is the only way to ascertain truth. It is the reason and not the imagination which must ultimately be appealed to (pp. 20, 21). . . . The touchstone of science is the universal validity of its results for all normally constituted and duly instructed minds" (p. 30).

With what Mr. Pierson says, as quoted above, I am in hearty agreement. The only changes I should wish to make would be in the case of a few modifying words. The goal of science is "the complete interpretation of the universe." Our knowledge of facts is, in the strictest sense, limited to our knowledge of states of consciousness. It is from these that we infer the characteristics of causes which we judge to be adequate to the production of one or more effects. From the standpoint of science as expounded by Mr. Pierson — and with his exposition probably all scientists would agree — every effect experienced, or capable of being experienced in consciousness, results from the operation of one or more causes which originate within the cosmos and are therefore cosmic, whence nothing that can possibly be of the slightest concern to man can be denominated extra- or super-cosmic. Now I strongly suspect that many modern thinkers have made the term "supernatural agent" synonymous with *extra- or super-cosmic cause*, whereas it can much more properly be rendered *an invisible entity acting as a cause*. Very properly denying, as they do, the existence of anything extra-cosmic, these thinkers are disgusted with any one who uses the word "supernatural" or any allied term. This leads them to distrust the intellectual capacity of one who propounds explanations in any way involving this conception, and to infer that his testimony as to alleged facts must be worthless. From a misapprehension as to what is involved in the term "supernatural," they are erroneously led to infer that the facts alleged cannot be genuine. Obviously, a mind should be deficient in training to a marked degree, or we should have substantial reasons based upon past experience for distrusting a person, before we deny the reality of facts because the explanation accepted by him is actually, probably, or possibly wrong.

The whole question of Spiritualism, stated in psychological form, narrows itself down to this inquiry: —

Do there or do there not exist a considerable number of reputable and intelligent persons who report that they have had states of consciousness which can only be explained by assuming: first,

that they possess one or more channels of impression besides the five ordinary senses and, second, that the only adequate assignable cause of these states is the action upon them of entities which claim to be and which, from the nature of said states, compel the inference that they are, what persists after organisms or persons known as A, B, and C have passed through the change called death?

Not only can we say with Mr. Pierson that "the universe is a variable quantity, which depends upon the keenness and structure of our organs of sense," but we can go still farther. The evolutionist carries us back to a time when the highest organic forms upon our planet had not yet developed the special senses. It was, he tells us, the impact of ether and air waves upon the primitive "irritability" of protoplasm and of forms evolved therefrom that finally developed the senses of sight and hearing. In each of these instances, a persistent, active cause in environment produced corresponding channels of impression, or senses, in animal organisms. Should not the received theory of the origin of the special senses, the consideration that they now exist and that once they did not, arouse the evolutionist from his profound meditation upon the "atavistic" tendencies which so unfortunately lead men astray, and cause him to ask whether the evolutionary process is yet complete, whether there may not be other forces operative in the cosmos which may develop other senses of which he has not as yet dreamed? My answer is, Yes. A consideration of the evolutionary process thus far may fairly be said to yield a *presumption* that there are other senses *now in the process of formation in some individuals*, or, if this be too strong a statement of the case, the evolutionist who does not already know it all, will at least be on the alert for hints as to the reality of such a process. It is not scientific to *assume* the existence of invisible entities as postulated in Christian and other theories of immortality, and then *infer* that man must possess a kind of sensitiveness which renders it possible for such entities to act upon him. But, with the numerous testimonies before the world making out a *prima facie* case in favor of these views, it *is* scientific to ask in the most serious possible mood whether or not certain individuals possess a kind of sensitiveness which makes it probable that our enumeration of the cosmic causes which act upon man is incomplete.

Whether or not (aside from the ether) we must affirm the existence of two substances in the cosmos, matter and spirit, and whether or not they can be so converted the one into the other as to make it a point of no consequence whether we say, all is spirit, all is matter, or, by arbitrary definition, here matter ends and spirit begins — the answer to all of these questions must be

sought in the domain now claimed by modern spiritualists to be their especial province. And here, too, must the decisive battle be fought between that materialism which affirms that man's intelligence is a function of his brain, annihilated when the body dies, and that philosophical spiritualism (in the old sense) which, as a part both of pagan and Christian systems, has taught personal immortality. My final word to the evolutionist is, Do not stop with records of ancient phenomena, nor yet with accounts of manifestations among living savage tribes culled from books of travel, but make a first-hand study of the phenomena themselves amongst the civilized races of Europe and America.

THE POSITION OF THE PHYSIOLOGIST AND THE PSYCHOLOGIST.

The statement is sometimes made, and entirely in harmony with the requirements of the scientific method, that a new cause for a given phenomenon is never to be affirmed until one is sure that one or more causes already known can not explain its occurrence. Some students of physiology and psychology, observing certain pathological conditions and hypnotic and obscure mental phenomena, proceed as though their investigations had covered all that could by any possibility be genuine amongst spiritualistic phenomena. Upon the basis of their experience, and perhaps rightly, they infer that the causes are to be found solely in the minds of the subjects under consideration. After they have hit upon an hypothesis that seems to them adequate and time has seasoned it and made it a fixture in their minds, a strange thing takes place. Whereas, ordinarily, hypotheses are supposed to depend upon and explain facts which have been accepted as such because they are the results of normal observation or because reported by good authorities, they proceed to reverse the process and make their hypotheses the *criteria* for the separation of fact from fiction. I once talked with an eminent educator and psychologist who did precisely this thing, by saying that a certain particular of a narrative *must* be so and so instead of as I related it. The real reason for this emendation was that by making it, the alleged fact would harmonize with his theory. Obviously, there is no difficulty in explaining the universe if we can thus make present beliefs the ultimate test of truth.

The danger of being thus misled by *a priori* reasoning is so great and so ever-active that it will be well to analyze this kind of fallacy somewhat. When an hypothesis, H, has been set up as the explanation of species of facts *a*, *b*, *c* . . . *f*, and a new fact is presented for explanation, if it exhibits characteristics that clearly show it to belong to some one of these species, then we can acquiesce in the decision that, to the same degree as others,

it is explained by H. But if, on the other hand, it cannot be assimilated with any one of these species, we must place it by itself in a category, *g*, which may fall outside of the province of H. If this be the case, it will then be necessary to form a new hypothesis, *H'*, which will include not only *a, b, c . . . f*, but *g* also. Manifestly, it is not reasonable to expect that we can *with certainty draw more truth out of an hypothesis than we put into it originally*, though we may get valuable suggestions. Many men belonging to these two classes are so influenced by their prepossessions that any alleged facts which fall outside of the species *a, b, c . . . f*, which they concede to be genuine and explicable by H, are either rejected *in toto* as false or arbitrarily cut down to assimilate with one or other of these species as so many Procrustean beds. I conclude, then, that those who follow such a procedure are not capable of giving Spiritualism fair play.

THE POSITION OF THE THEOLOGIAN.

The faith of the vast majority of theologians is based upon tradition. They do not go deep enough to perceive that their dogmas of infallibility, of the super-human nature of Jesus, and of magical salvation are delusions utterly at variance with all that we are taught by a consideration of the nature of the mind and of the manifestations of universal law, which alone can furnish the ultimate *criteria* for the separation of truth from error. It is more the misfortune than the fault of the theologian that he believes as he does. He is the victim of a false education. Mr. Henry Wood well says in "Edward Burton" (p. 212):—

"All clergymen are naturally expected to work in grooves—denominational grooves, which have already been carved out, and to which they must conform. They have been moulded in fixed conventional systems, which not only are unyielding, but artificial. No room is left for independent thought, research, or advance. The road has been completed, and no man is permitted to improve it. Every minister must teach what his particular branch of the church has marked out, and refrain from teaching all else. His creed, system, and church polity have been designated with mathematical exactness. If he grows, he is 'disloyal.' He is fettered by the very system of which he becomes a part. If the Spirit give him new light and experience, or confer upon him wider knowledge, he must stifle such advancement, otherwise break with his environment." This delineation is true for the average minister. His insistence upon the dogmas of his church as one hundred per cent true and as *the* way of salvation—if not the only one—is a snare set for his own feet, if he chances to grow and dares avow it, holding him until his co-religionists brand "Heretic" upon his forehead before casting

him out. He has been taught to reverence tradition instead of truth, though he does, professedly, believe the two identical. He looks upon a book as the source of wisdom; he is not taught to reason nor convinced that the well-being of man demands that he shall study all the manifestations of the evolutionist's inscrutable Power, the Christian's God. Many are "bond-servants" to Jesus Christ where they should be free men as children of God—free in the sense in which subjection to all law permits freedom.

By taking refuge in his creed when confronted by a new truth or a problem where some antagonistic solution is scented, he exhibits a distrust of the beneficence and saving power of truth that betokens a worse species of infidelity than we find in one who denies *his* Christ as he *technically* expounds him. While he would not forbid eating to prevent gluttony, he does not reason in that way when spirit-communion is under consideration. The Bible forbids sorcery, witchcraft, and consulting familiar spirits, therefore Spiritualism is wholly abominable and it is disreputable to have anything to do with it.

But could he see things more nearly as they are, he would recognize in this same despised Spiritualism a new babe in the manger. For no doctrine can be more fundamental to Christianity than that of inspiration, the operation of which is held to difference sacred from profane literature. To a large extent scientists deny this doctrine, and also that a miracle "is the only logical proof of the divine authority of the miracle worker," since they do not believe in miracles. What is needed, then, as the very foundation for a restatement of religion which shall be capable of appealing to the most intelligent men and women of this and the coming century, is a knowledge of the facts and laws relating to inspiration and to those modern psychical phenomena which correspond to the "miracles," "wonders," and "spiritual gifts" of the New Testament. To satisfy the needs of growing humanity and especially of those whose thought is dominated by the spirit of modern science with its conception of the universality of law, religion must be dug out of its time-honored soil and permitted to take root in psychology, where its sanctions can become universal and scientific in character instead of local and traditional.

A quotation from one of my essays ¹ will emphasize one aspect of the relation of psychical science to religion which becomes of moment as soon as we place truth above dogma and the scientific method above tradition:—

"A man who believes himself the recipient of a revelation, has no means whatever of identifying the communicating mind as infinite. Will an accompanying emotional state or strong conviction

¹ "The Supremacy of Reason in Religion," *Arena*, February, 1893.

do this? No. Is the statement, 'I, the Supreme Mind of the universe, say this to you,' sufficient? No. *A priori*, there are two ways in which we might know God to be the immediate source of the revelation: first, negatively, through the exclusion of all finite causes, thus leaving the one Infinite Cause as the only adequate one; and second, positively, through a consciousness, along with the revelation, of contact with a Being, whose attributes are intuitively perceived to transcend finite limitations. As to the former, it may be said that there is no way of excluding finite sources. For, either a given portion of a revelation is susceptible of being understood by man or it is not. If the one, then a finite source could communicate what man can comprehend; and if the other, then, by hypothesis, it is not a revelation at all, since it can reveal nothing. Concerning the latter, it must be affirmed that as the consciousness of such attributes is impossible to man, the conclusion, 'This revelation comes immediately from God,' is unwarranted. . . . When the whole fabric of Christianity is based upon the assumption of a revelation, when revelation is, confessedly, a communication between intelligent beings, and when *a priori*, the source may be either finite or infinite, how comes it that the finite source is so persistently tabooed as unworthy of the barest mention, to say nothing of serious consideration? From the standpoint of an inductive study of Christianity, the neglect of this alternative is one of the most colossal errors of ecclesiasticism throughout the centuries, and ere many years will so be recognized by the philosophical student of religion."

Though there is so much need for a decided advance in theology, there are very strong conservative forces in operation, and these can be even partially overcome only with great difficulty. For a long time to come, then, it is not reasonable to expect anything but an antagonistic or indifferent attitude of mind on the part of the majority of ministers, and for this reason it will continue to be impossible, as it has so noticeably been in the past, for them to give fair play to Spiritualism. I rejoice to say, however, that there are notable exceptions to all that I have said about clergymen.

THE POSITION OF MANY SPIRITUALISTS.

This is often one of indifference. The thought of some seems to be: "I have spent a great deal of money and have satisfied myself that Spiritualism is true. If others want to know, let them do as I did." There are many, of course, who feel otherwise. My criticism of the latter is that even though they may appreciate the vast importance of what they believe to be true, they do not adopt the wisest methods of demonstrating Spiritualism to the

world. The "lines of work" that seem to me most important in this connection are those mentioned in the prospectus of the society, which may be briefly summarized thus:—

1. The psychology of the supernatural should be studied. Until this work is properly done, unimpeachable facts can not be established, nor can the errors of many opponents of the spiritualistic hypothesis be exposed.

2. Mediums should be investigated under crucial conditions.

3. Canons of criticism must be established by which to separate good evidence from that which is defective.

4. The application of the scientific method to psychical phenomena must be studied.

5. Whatever good evidence there is in psychical literature should be reprinted in monographs.

6. There should be a careful study of the laws and conditions which govern psychical phenomena.

7. Every plausible hypothesis should be fully stated and discussed. Not until all have a fair field and no favor and the spiritualistic theory emerges triumphant, can it properly be said to have been established.

If the spiritualistic hypothesis be true, I venture to say that had spiritualists relied more upon themselves and less upon the "spirit world," and had they given money freely to endow research, and employed some of the ablest men they could find to do the work, their belief, if not to-day actually demonstrated in a strict, scientific sense, would yet be accorded a degree of respect by the general public now notoriously lacking. When the average man has become converted to Spiritualism, he thinks that it is only necessary to buttonhole the first friend he meets and relate his experience to make another spiritualist on the spot. This innocent illusion is soon dissipated, however. The truth is, that materialistic conceptions have such a hold upon physiologists and psychologists and that theologians have been so accustomed to placing a wrong and partisan religious interpretation upon the psychical experiences of Christian saints, that opposed thought is very strongly entrenched and can only be dislodged by great intelligence and devoted leadership. In a word, while spiritualists appreciate *brains* in law, medicine or engineering, it is to be feared that they underestimate their importance in connection with the proper establishment of their belief. Can the present state of affairs be changed? I believe so.

I PUT MYSELF FORWARD AS THE CHAMPION OF THE SPIRITUALISTIC HYPOTHESIS AND THROW DOWN THE GAUNTLET TO THE WORLD.

If one believes a thing why should he not say it, and especially when it will help in the attainment of a great end? Yea, even

though it be about himself! There are times when self-assertion is very important, when it is less virtuous to be modest than to blow one's own trumpet. My motive for speaking plainly, as I well might to the reader in person did I meet him in private and feel drawn to confide in him, is to forward the work of the society. As I cannot talk face to face with the many persons who might, if they would, furnish the means to enable the society to do the work it has laid out for itself, I must resort to cold type. I trust the reader will do me the favor of perusing this article to the end.

The reasons why I put myself forward as the champion of the spiritualistic hypothesis are: 1. That I believe it to be true. 2. That I believe myself peculiarly fitted to undertake the task. 3. That I am inspired to do so.

"That I believe it to be true"—that is to say, I believe Spiritualism, *as I have defined it*, is true. I will state the whys and some related ideas by quoting from my last Christmas sermon preached in Grafton.

MY PSYCHICAL EXPERIENCES.

"Many people say, 'If there *are* any spirits, why don't they come and talk to me and not come through a medium?' Well, I will not try to answer that question except to hint that some of these same people by the same reasoning ought to hold that it is not necessary, if Paderewski is to give a grand concert, for him ever to have seen or touched a piano before. However, . . . I determined to find out whether I could not become a medium and to this end, almost twelve years ago, I began sitting quietly by myself, making my mind passive and desiring that if any spirit were near he or she would manifest if possible.

"At first I held two common school-slates together with a bit of pencil between them, hoping to get writing as I had heard that others had done. Before long I abandoned this attempt and took a pencil in my hand. I made my mind as passive as possible. Soon there were movements which, as far as I could judge, were independent of my will, though I could check them at once if I tried. The first results were scribblings, mostly movements in a circle as though some power were trying to get control of my hand. Not long after I commenced these sittings, I began to have ideas come into my head, which I wrote down. Soon they came with facility, and under most favorable conditions I have written page after page of manuscript, many times with ink in a book, as fast as I could make my hand go. In this manner, I have written hundreds of pages. I have a peculiar sensation in my head, and without any effort to think find two or three words there. These I write and by the time they are written, other

words follow and so it is just like writing by dictation. Most of the things I have written have been philosophical or religious in character, having nothing in them in the nature of a 'test.'

"How do you know," you may ask, "that you were not yourself doing all of this thinking, just as you would solve a problem in arithmetic or write an ordinary letter?" My answer is, that upon one occasion I wrote what I may call an essay, and at the time the several sentences were written, I saw no connected argument whatever running through it. When I read it over later, however, I found that there was an argument there. I hold that this was quite unlike normal composition, because one usually sees more than he expresses, but I had expressed more than I saw!

"Why not some kind of unconscious working of my brain, then? There are people who grant the reality of such so-called inspirational writing and of many other phenomena, who explain it in just such a way. But I have reasons for believing that the source of the thought is outside of myself. The most important bit of evidence in this line that I have received, told in the fewest words, was when in January, 1884, I felt a conviction come upon me that a gentleman who died but a week before was in my presence, and then there came to me a prophecy which was afterwards fulfilled.

"In spite of all this and other experiences, and the abundant testimony of many people, I am not prepared to say that I *know*, though if the source of such phenomena be what it purports to be, I would sacrifice a great deal to be positively satisfied that such is the case. In what I have said, I have taken you all into my confidence and disclosed what it is that, more than all else combined thus far, makes me say, I believe."

EFFECT OF THESE EXPERIENCES UPON ME.

The effect upon me of the experiences briefly outlined above has been to make me believe in the spiritualistic hypothesis. At the same time, in my own thinking I distinguish sharply between belief and knowledge, and consider that a vast deal of work remains to be done before we shall have arrived at a proper verification of this theory. I am hard to satisfy in this matter and a rather unique combination of believer and skeptic. During the first few years of my inspirational writing, I was usually impressed with a name to be signed at the end of communications. Since then I rarely get names.

AM I A MEDIUM SIMPLY OR A MEDIUM PLUS SOMETHING ELSE?

I ask this question, not because I object to being placed in the class "medium" if I belong there, but because my method of

using my psychical powers is somewhat different from that which ordinarily prevails. I prize my inspiration—however it may ultimately be explained—as one of the choicest possible gifts; I do not consider its behests infallible, however. I see no profit in denying Bible infallibility and then putting on the yoke of “spirit” or intuitional infallibility! Neither am I a mere wire over which *verbatim* messages flash from spirits to mortals. I am rather a truth-seeker communing with what I believe to be invisible and unidentified truth-seekers, accepting the thoughts that come to me, melting them in my own furnace of thought, drawing off the slag and finally casting the resulting metal in such form as *I approve*. For all practical purposes, inspiration is to me an enlargement of thought and the explanation of originality. I am responsible for what I write; if what comes to me does not meet my approval, I reject it. I am, as it were, a filter through which thought percolates. While I believe that I have been greatly helped by inspiration, and while I look to it with a stronger faith that light will come to me than I do to my books—for it seems like bringing one’s doubts to a wiser companion for suggestions—yet, when I undertake the composition of essays or, for example, this editorial, I find it a labor of days. Inspiration, then, is not for me a substitute for hard work.

MY FITNESS FOR THE TASK I HAVE ASSIGNED MYSELF. HAVE I A RELIGIOUS BIAS THAT MILITATES AGAINST MY FINDING THE TRUTH?

My mother and father were both spiritualists when I was a child. Nevertheless, owing to the peculiar circumstances of my life, neither of them had as great a direct influence over me in the matter of Spiritualism or of religion as one would ordinarily expect to find. Most of the time until I was thirteen, I lived with my grandparents in Jamestown, N. Y. At that period, rational Christianity was not represented in the place by a church. At times, I attended different Sunday schools. Before finally leaving my native place, which I did at the age mentioned, I had fully made up my mind that I could never be a Christian. This was because I found myself unable to accept the teachings concerning the Trinity and the atonement. I believe that I am a born rationalist. From the time I was fifteen until I was thirty, I rarely went to church and when I did had a feeling that I was being fed on chips. In my twenties, when I lived in New York, I was very much interested in Spiritualism and attended quite a number of meetings and *séances*. I also heard some of Professor Felix Adler’s lectures.

In January, 1888, at a time when I was out of business, I talked with Professor Henry Kiddle of New York, with whom I

had been acquainted for a number of years, upon the subject of my plans for the future. I then thought of becoming a teacher. After asking him a question, I said, "I have often thought that had I been born with the limitations of an orthodox creed in my head, I should of all things have liked to become a minister." He suggested that I should enter the Unitarian church. I knew nothing of Unitarianism, but an encyclopædia article revealed the fact that some of the leaders of this school had taught what I already believed. The consequence was, that within three weeks from that conversation I had removed my family and commenced a course of study in the Meadville Theological School at the age of thirty. In making this change, I thought of the inspirational powers which I had then been cultivating for about six years as one of the most valuable equipments I could have for ministerial work. In addition to this, my mind had become set in a rational and scientific cast. I must have reasons for what I accepted as true. When I left the school in June, 1890, I said to myself, "I leave here theologically uncontaminated," meaning that I had not adopted any one's beliefs upon mere authority. I felt that I must lay the foundations of my own thinking. During my studies, over and over again the thought came to me, "Logic and psychology must be the foundation of your work." So I devoted a great deal of time to the study of logic and also taught the class the last year of my residence in Meadville.

My present position, theologically, is that the foundation of religion must be sought in psychology, not in tradition, and that the scientific method must be applied to religion. Consequently, I have no religious bias against Spiritualism : bias *for* it will be considered later.

MY EDUCATIONAL PREPARATION.

My first advanced work after the usual grammar-school study was at a seminary where I studied for two years. Here I had the advantage of the instruction and companionship of Mr. Arthur F. Ewell, who has since become a Doctor of Pedagogy, graduating as a member of the first class sent out from this young department in the New York University. Mr. Ewell had experience and genius as a teacher, and I was greatly benefited by the special course of mathematical study taken under him. At the age of twenty-one, I left the School of Mines, the Scientific Department of Columbia College, after having studied chemistry two years and a half. Pressure from my family led to the abandonment of study for business — an unwise change, I have often thought since. While I did some writing during the following years, I did not recommence serious study until I went to Meadville.

My chief claims for fitness in the work I have undertaken are, that beginning with a mathematical cast of mind, my belief in the universality of law has been strengthened by my science studies. Next, the special attention paid to logic. Beyond that, while I do not lay claim to more than a smattering of the psychology of the schools, I shall pay special attention to this study and shall rewrite parts of the science as progress in the development of psychical science demands. As things stand to-day, orthodox psychological conceptions may easily become so firmly fixed as to prove a stumbling block, or they may actually prevent the perception of new truth.

I would refer those who wish to know whether I have profited by my logical studies and whether I have any capacity as a thinker and a critic to my contributions to *THE PSYCHICAL REVIEW* and to the following essays in *The Arena*: "Has Spencer's Doctrine of Inconceivability Driven Religion into the Unknowable?" June, 1891; "The Supremacy of Reason in Religion," February, 1893, and "Reason at the World's Congress of Religions" (Illustrated by a Discussion of Salvation and the Reign of Law), July, 1893.

WHAT THE SUCCESSFUL DEFENCE OF THE SPIRITUALISTIC HYPOTHESIS INVOLVES.

The only successful defence of this theory that can be made is—mentioning the chief points—by the following procedure:—

1. By laying the foundations of psychical science in psychology.
2. By marshalling unimpeachable facts which can only be explained by the spiritualistic hypothesis.
3. By making a clear exposition of the *substantial* basis consistent with true physical conceptions that will enable men to conceive the reality of such an explanation.
4. By meeting the many critics of this theory upon their own ground and pointing out wherein they err.

It is neither possible nor desirable to make a programme to be rigidly adhered to. Such a work is a growth, and, starting with watchful intelligence, one must constantly take advantage of his latest insight. Only such evidence as one feels morally certain is true possesses any real value, and I should scorn to base an argument upon any other kind. Of what avail is it to build a house upon the sand? Should any one claim that my confessed partiality for the spiritualistic hypothesis makes him fear that I will warp facts in the interest of this theory, my answer is that I love truth too much to do this, in confirmation of which statement I refer him to the judicial tone of my contributions to *THE REVIEW*, and more especially to my criticisms, Vol. I., pp. 287, 302, and 341, and Vol. II., p. 36.

MY RELATION TO THE AMERICAN PSYCHICAL SOCIETY.

"We have heard a great deal about you and very little about the society," some one may remark. The reason for this will appear. The idea of organizing a new psychical society came to me while I was yet in the theological school. After coming to Boston, I first broached the plan to Mr. B. O. Flower in June or July, 1890. He was very favorable to it at once and became my chief ally. The interest of Mr. Savage and Mr. Horton was next enlisted. The following February the first printed matter was sent out, signed by a lady and six gentlemen, and in May, 1891, the society was organized. While I most gladly express my appreciation of the valued coöperation of the directors of the society, yet it is no more than simple justice to say that I have been the chief worker from the beginning and that without my enthusiasm, devotion, and labor the society would very probably not be in existence to-day. In speaking thus, I say no more than is true of many societies. And especially does it apply in the present case where, with one possible exception, the directors are very busy persons and where the task undertaken is an exceedingly difficult one. It was for lack of some one devoted and peculiarly adapted person to stand in the same relation to the "American Society for Psychical Research" that I stand to the A. P. S., that that society perished after an existence of five years. Professor William James says of Dr. Richard Hodgson, the salaried secretary of the American Branch of the Society for Psychical Research, that he "is the only individual connected with it who is able to make any solid contribution to its work." He further says: "One cannot by mere outward organization make much progress in matters scientific. Societies can back men of genius, but can never take their place. The contrast between the parent society and the American Branch illustrates this. In England a little group of men with enthusiasm and genius for the work supplied the nucleus; in this country Mr. Hodgson had to be imported from Europe before any tangible progress was made."¹

I know that many mediums and spiritualists have been suspicious of our society from the first, fearing that it might in the end prove to be a movement expressly gotten up to injure Spiritualism in the interest of Christianity. My motive in writing as I have is to satisfy such, if possible, that they have a friend at court, so to speak, one who sympathizes with them and *who will be satisfied with nothing less than fair play for Spiritualism.* While I speak solely for myself in this article, I know that the other directors are anxious to see fair play. This by no means

¹ THE PSYCHICAL REVIEW, Vol. I, p. 177.

implies that all stand where I do, for there are materialists upon the board. A combination of those for and against the spiritualistic theory I have felt, from the very formation of the society, to be a wise measure.

THE AID OF WEALTHY SPIRITUALISTS WANTED.

Another reason for writing as I have is that the society needs the financial help of wealthy spiritualists who can afford to give and who will give liberally to support a great enterprise—when they are satisfied that it will be properly conducted. If Spiritualism be true, there is no way whatsoever that will contribute so directly and powerfully to place the subject before the world in a just and proper light as the work of our society. From rich spiritualists and others I ask generous donations. I do not want the money, however, of any one who is not willing to have Spiritualism stand upon its merits, who desires to purchase partisan support. Neither the society nor myself have such a commodity for sale, and if the former cannot command a support which will render it a useful institution and permit it to do honest work, if there is not to be the freest criticism of observations and experiments, and if every rival hypothesis and acute objection is not to receive full and candid consideration, the society ought to and will shut up shop.

My appeal is not, either, of an extremely sentimental kind. There are wealthy spiritualists, I am sure, who feel that their belief is of tremendous importance to the world, and who desire to help the cause of Spiritualism. To the *intelligence* of such I appeal. Are my ideas good? Am I properly equipped to carry such an enterprise to a successful issue? Am I in dead earnest? Are the directors of the society able and reputable men? These are the questions to be asked and answered, and if the reply be yes in each case, there is considerable money somewhere within the borders of these United States that logically belongs to the American Psychical Society to enable it to carry on its work. If any one is in doubt upon any of these points, I shall be glad to furnish him such further evidence as he may require.

I FEEL "CALLED" OR INSPIRED TO DO THIS WORK.

I am aware that to many such a statement will savor strongly of fanaticism. I must assert, however, that I have experienced that inner "call" to do a special work that is amply illustrated in lives whose particulars are recorded upon the pages of both sacred and profane history. Note, too, that whatever one's theory concerning men and women thus distinguished, *this persuasion has undoubtedly led them to do and dare what otherwise they never would have undertaken.* Let the skeptic

concede, then, as he must, the great value of such an idea as the fuel which feeds the energies of leaders whom he believes to be self-elected; the explanation can wait.

If evidence of my complete sincerity be needed, I can furnish the very best possible. I have avowed my belief in my own and other pulpits, and insisted that it is necessary that Spiritualism should be properly investigated. In August, 1892, I delivered an address at the Unitarian Grove Meeting, Weirs, N. H., upon "The Relation of Psychical Research to Biblical Study and Theology," and Feb. 20, 1893, I addressed the Ministers' Monday Club, at the headquarters of the American Unitarian Association, 25 Beacon Street, Boston. Besides stating my own psychical experiences even more fully than above, in closing I said, "Let me say as plainly as possible, here in the brain of American Unitarianism, that we as ministers must accept, teach, and apply whatever there is in modern Spiritualism which shall be demonstrated in the future, or else there will be a new religious movement, and Unitarianism will deservedly lose its place at the head of the column of progress."

Spiritualists sometimes feel incensed at the way many psychical researchers brush aside the whole of their literature as worthless and start in as though nothing had already been accomplished by others. This process can easily be applied in a way altogether too sweeping and indiscriminate. At the same time, however, the spiritualist also may err by overlooking the truth that the psychical student must cultivate his own critical judgment — a process which, under present conditions, must involve first-hand experience — before he can make reliable decisions upon the past work of others. It is impossible, therefore, for one who wishes the truth, to begin by accepting all testimony as equally reliable, whence appreciation of the labors and sacrifices of the early workers in the cause of Spiritualism must still be deferred. When we know more, and when the smoke of battle has cleared away, justice will be done them. In speaking then, of "whatever there is in modern Spiritualism which shall be demonstrated in the future," I include the results of the critical process when applied to spiritualistic literature.

Further, my sincerity is attested by the statements made in this editorial. I know full well that I have made myself ridiculous to conventional eyes. I ought to have waited for the recognitions and commendations of others instead of blowing my own trumpet! Unfortunately, however, *my perception of the present crying need, my strong faith in myself, and my desire to do a work now* all say to me, "Stop your ears to conventionalism, lose self in the work, claim for yourself what you firmly believe, and send forth your call and there will be a response." I have

deliberately bared my breast to the sharpest darts of my antagonists, and if I have defects as a warrior, the scars of battle shall teach me my weak points. I assert my position and proclaim my own psychical powers, classing myself, if you will, with many whom the world accounts frauds and charlatans—and some of whom are such—not because I shall enjoy the distrust with which many will then look upon me, but because I feel called upon to make this sacrifice in the interest of the quest in which I am engaged, and feeling that in some way—I know not exactly how—this frank avowal will aid me in the end to make progress towards my goal. While it will be vehemently denied by many that such can possibly be the case, I have, upon the other hand, the consolation afforded by the conviction that my powers link me with many, perhaps the great majority, of the benefactors of our race, including the prophets of Israel, and even the Great Nazarene and his apostles! And after all, do we deny the operation of gravity because murderers believe in it, or does it follow because an immoral person has blue eyes that all blue-eyed people are immoral? Why, then, should we not discriminate in the psychical field instead of fallaciously arguing that because a few claiming psychical powers are fraudulent all must be? *For years I have felt challenged from the core of my being to make the world respect what I believe to be true.* In essaying this task, I know that the way is rugged, that my feet must bleed and my heart many times sink within me, but then, the work needs to be done—that is sufficient to justify it all.

In a work like mine, the character, fitness, and tendencies of an individual and the reputation of those who are associated with him are the only final guarantees that can be offered that the outcome will be a worthy one. If you, my reader, are satisfied that I am “the right man in the right place,” will you not do all you can to aid the society? *The fact that I live is a guarantee that, at last, Spiritualism shall have fair play.*

T. E. ALLEN.

TO THE FRIENDS OF PSYCHICAL SCIENCE.—A SERIOUS WORD ON
THE WORK OF OUR SOCIETY.

Believing as I do most sincerely that we are on the threshold of a new world of knowledge, the acquisition of which will be measureless in its possibilities for good, I desire to say a word to thoughtful, serious people about our work, and what I believe to be the duty of every man and woman who loves the truth, and who, even in a limited way, appreciates the immense possibilities which will open before humanity when we have attained fuller knowledge of psychic laws—a knowledge that can only come after the conditions governing these phenomena are better under-

stood, and sufficient *data* have been obtained, critically examined, and sifted.

The work we are carrying on is exceedingly difficult, for the reason that we are simply seeking the truth through the accumulation of evidence which will prove helpful to all serious investigators, and which is absolutely necessary in order to attract the earnest attention of a large number of thinkers who are slow to examine or give credence to anything which runs counter to accepted opinions or ancient thought. Moreover, it is essential that a sufficient volume of *data* be collected to enable thinkers to suggest the laws governing the manifestations in this partially explored realm. The phenomena, also, must be sifted and classified. Probably ninety-nine out of every hundred persons who are sufficiently interested in psychical phenomena and in the truth or falsity of the claims made for them, to persevere in the investigation for any length of time, become convinced of the reality of strange facts awaiting the patient lover of knowledge in this little-understood world of truth lying before us. The methods of modern physical science have been of inconceivable value to humanity, although they have not succeeded in broadening the vision of some physicists who are, I think, inclined to be as narrow and conservative in their views as are certain theologians who assail the new discoveries in the field of physical science. It seems to be impossible for these scientists to see anything beyond matter, so that they, through "*unlimited scepticism*," are rendered as thoroughly incompetent to investigate psychical phenomena as are those whose credulity blinds them to the value of employing critical methods in investigation.

The American Psychical Society is earnestly seeking to advance the cause of science in psychical realms, by sympathetic and careful investigation. I believe that all truth is helpful, and that no truth offers greater potentialities for good than that which relates to the psychic domain. I furthermore believe that humanity is ready to take another evolutionary step, that from the realm of matter, the brain of man will explore the realm of mind, and that the revelations in this new world will be more far-reaching in their potency for good than the discoveries of Columbus and Copernicus, and more stupendous than the splendid truths unfolded by Darwin, Spencer, and Wallace in the domain of physical science. And because I believe this, I wish to appeal to every reader of THE PSYCHICAL REVIEW to help us in our work. He who contributes to the accumulation of truth along this line will not only enrich the world in his time, but he will be contributing to the discovery of great laws which will give a *distinct uplift to life and add a new dignity to man*. We are not working for money. On the contrary, with the exception

of a small and totally inadequate salary paid to Mr. Allen, we are not only receiving absolutely no pecuniary benefit, but are assisting, so far as we are able, in money as well as time, because we are convinced that here is a great realm of knowledge about which the wisest have only meagre information.

As an illustration of our interest in this field of research, I would cite our recent series of *séances* (more than thirty in all) at which not less than two of our board were present on each occasion. Mr. Hamlin Garland, who came from New York expressly for this investigation, attended every *séance*. All the members of our board are busy men, and thus it will be seen that we are ready and willing to give time and means as far as possible to this work. All we ask of those who are impressed with the value of these investigations is that they coöperate with us in this important labor.

I can conceive of no scientific pursuit nobler, or holding greater possibilities for far-reaching good, than is offered along this highway of research, and I would earnestly urge every reader of these lines to help us in this work. The success of our efforts lies in your hands. Every member of this society and every reader of THE REVIEW, can contribute at least one dollar. Many can send a dollar a month, a large number can send us five dollars, in addition to their dues, and several can contribute twenty-five, fifty, or one hundred dollars. Friend and fellow lover of truth, will you not do your part? Do not lay this REVIEW away, saying you will send money next week. *Send it now.* It is your duty, and I think a very solemn duty, for you have the opportunity of aiding a society which is at once sympathetic in spirit and scientific in method.

The Rev. T. E. Allen, our able secretary and editor of this REVIEW, has given a large portion of his time to this work, and only through his perseverance, self-sacrifice, and labor has the success we have attained been possible. The work he has performed if done in other fields would have brought him a comfortable salary. But being impressed with the vital importance of this investigation, he has uncomplainingly labored for the cause of truth, which is always the cause of progress and humanity. Friends, are you not ready to help, by promptly contributing as much as you feel you can afford? Are you not ready to aid materially this vital labor for the to-day and to-morrow of civilization? All contributions should be forwarded to Rev. T. E. Allen, Grafton, Mass.

B. O. FLOWER.

SEVENTH MEETING OF THE AMERICAN PSYCHICAL SOCIETY.

The seventh general meeting of the American Psychical Society was held in the vestry of the Church of the Unity,

Boston, at 2.30 P. M., Wednesday, October 25, 1893. President Dolbear presided. There was a large attendance, about ninety or a hundred, I should judge. The minutes of the last meeting, as printed in the February REVIEW, were read and approved. An address was made by Rev. M. J. Savage, in which he commented upon "The Witness to Immortality," a book by Rev. George A. Gordon, then recently published, and which the speaker had just written a review upon. The surprising fact was emphasized, that in spite of the ferment in England and America over psychical research, and the recent congress held in Chicago, the author seemed, to judge from his book, totally ignorant of the existence of any such movement.

After some preliminary remarks, Professor Dolbear read his paper, "The Relations of Physical and Psychical Phenomena," originally prepared for and read before the Psychical Congress. Dr. James R. Cocke's paper, "Ten Years' Experience in the Study of Psychical Phenomena" was read by the secretary. After the adjournment of the meeting a number of those in attendance expressed their satisfaction with the proceedings.

ABOUT THE REVIEW.

As the series of sittings to be held with Mrs. M. C. Smith were so near November 1, it seemed best to me to delay the November REVIEW so as to include a report of the results obtained. The delay, including the preparation of the essay, "Principles which should Govern the Investigation of Phenomena at Dark Séances," which it seemed to me ought to accompany the report, became so serious that, with the sanction of the directors, it was decided to bring out a double number covering both the November and February issues.